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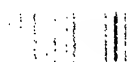
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THE
SACRED BOOKS OF THE EAST

TRANSLATED
By VARIOUS ORIENTAL SCHOLARS

AND EDITED BY
F. MAX MÜLLER

VOL. I.

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A GENERAL INDEX
TO THE
NAMES AND SUBJECT-MATTER
OF THE
SACRED BOOKS OF THE EAST

COMPILED BY
M. WINTERNITZ

PROFESSOR OF INDIAN PHILOLOGY AND OF ETHNOLOGY IN THE
GERMAN UNIVERSITY OF PRAGUE

WITH A PREFACE BY

A. A. MACDONELL

BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD

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RASHTRAPATI BHAVAN,

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June 10, 1962

I am very glad to know that the Sacred Books of the East, published years ago by the Clarendon Press, Oxford, which have been out-of-print for a number of years, will now be available to all students of religion and philosophy. The enterprise of the publishers is commendable and I hope the books will be widely read.

S. RADHAKRISHNAN.

PUBLISHERS' NOTE

First, the man distinguished between eternal and perishable. Later he discovered within himself the germ of the Eternal. This discovery was an epoch in the history of the human mind and the *East was the first to discover it*.

To watch in the Sacred Books of the East the dawn of this religious consciousness of man, must always remain one of the most inspiring and hallowing sights in the whole history of the world. In order to have a solid foundation for a comparative study of the Religions of the East, we must have before all things, complete and thoroughly faithful translation of their Sacred Books in which some of the ancient sayings were preserved because they were so true and so striking that they could not be forgotten. They contained eternal truths, expressed for the first time in human language.

With profoundest reverence for Dr. S. Radhakrishnan, President of India, who inspired us for the task; our deep sense of gratitude for Dr. C. D. Deshmukh & Dr. D. S. Kothari, for encouraging assistance; esteemed appreciation of UNESCO for the warm endorsement of the cause; and finally with indebtedness to Dr. H. Rau, Director, Max Müller Bhawan, New Delhi, in procuring us the texts of the Series for reprint, we humbly conclude.

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PREFACE

BY PROFESSOR MACDONELL

THE period covered by the inception, the publication, and the completion of the *Sacred Books of the East* exactly coincides with the thirty-four years that I have spent in Oxford. When I matriculated, Professor Max Müller, the editor of the series, was about to begin work on the first volume, which appeared while I was still an undergraduate. I lost no time in making his acquaintance, for it was the influence of one of his works that had stimulated me to begin under Professor Benfey the study of Sanskrit at the University of Göttingen, when I left school nearly two years before. During my undergraduate days and later I owed much to Professor Max Müller's advice and encouragement in regard to my studies, which have ever since followed, as far as Sanskrit is concerned, much the same lines as his. I consequently always took a lively interest in the *Sacred Books* edited by him as they successively appeared during the course of a quarter of a century, no fewer than thirty-six volumes having a more or less direct bearing on my own work, and fourteen of the translators being personally known to me. Professor Max Müller lived to see all but one of the forty-nine volumes published under his supervision. Now the fiftieth and concluding volume is at last finished when I myself have already arrived at advanced middle age. Owing to my early relations with the editor and my interest in the series ever since, I am glad to have this opportunity of accompanying with a few words by way of preface the volume that brings the series to an end.

The *Sacred Books of the East* include all the most important works of the seven non-Christian religions that have exercised a profound influence on the civilization of the continent of Asia. Of the Indian religions the Vedic-Brāhmanic system here claims twenty-one volumes, Buddhism ten, and Jainism two. Eight volumes comprise translations of the

sacred books of the Persians. Two volumes represent Islām, and six the two main indigenous systems of China, Confucianism and Tāoism. This great undertaking, planned and edited by Professor Max Müller, has been carried out by the collaboration of twenty scholars, all leading authorities in the special departments of Oriental learning to which the works translated by them belong. By thus rendering these religious systems accessible as a whole to the Western world in authoritative translations, Professor Max Müller for the first time placed the historical and comparative study of religions on a solid foundation. But with that large view of the aims and needs of scholarship which distinguished him, he saw that the investigation of the vast material here collected could not become thoroughly effective without the auxiliary aid of a separate index volume presenting that material thoroughly digested and exhaustively classified. This work he entrusted to Dr. Winternitz, who at that time was resident in Oxford and had been assisting him in bringing out his second edition of the *R̥gveda* with the commentary of Sāyaṇa. The result, after various unavoidable delays, is the present volume, in which the end in view has been most successfully accomplished by the compiler, now Professor of Indian Philology and of Ethnology in the German University of Prague.

The experience of many years has made me a convinced believer in the great value of full and comprehensive indexes as aids to the scholar, not only because they save his time, but because they tend to render his results more comprehensive. This is especially true at the present time, when the field of research has become so greatly extended in all directions. The view which prevailed among Oriental scholars in my student days was very different. About thirty years ago an eminent Sanskrit scholar began the publication of the *editio princeps* of an important and intricate work, which when completed appeared without an index. The editor declined to yield to the suggestion that he should supply one, declaring that those who wished to consult the book on any point ought to be compelled to read it through. I feel convinced that as a consequence of this attitude, research has been retarded in the

branch of learning to which the work in question belongs. Even in recent years I have hardly ever seen an index to Oriental works that has not seemed to me too meagre and consequently inadequate as an instrument of research. Very different is the character of the present substantial volume of 684 pages, which Professor Winternitz has compiled with so much thoroughness and industry. I feel no hesitation in stating that it is the most comprehensive work of the kind that has yet been published. For it is not merely a complete index like vol. xxv of the recently published *Imperial Gazetteer of India*. It also furnishes, in articles of any length, a scientific classification of the subject under various heads. Thus, in the article on Agni, the Indian god of fire, the material relating to that deity is arranged under no fewer than twenty-four subdivisions. Such fullness of treatment saves the book from the inevitable dryness from which it would otherwise suffer. Indeed, its perusal will, I believe, prove interesting not only to the expert, but even to the general reader. The volume, in fact, constitutes a handbook for the study of Oriental religions as far as represented by the *Sacred Books of the East*. By saving the student of these volumes an immense amount of time, it will greatly lighten his labours. The methodical arrangement and the co-ordination of the vast and varied material that they contain are also calculated to stimulate both the historical investigation of each, and the comparative study of all, of the religious systems dealt with in the series. Hence if I were asked to select any one of the fifty volumes of the *Sacred Books of the East* as specially useful, I should certainly choose the last. The Delegates are to be congratulated on rounding off with so valuable an addition a series that reflects so much lustre on the University Press, and has contributed not a little towards establishing its now unrivalled position as a centre of Oriental publication.

A. A. MACDONELL.

OXFORD,
February, 1910.

INTRODUCTORY NOTE

BY THE AUTHOR

Habent sua fata libelli—not only after they have been published, but sometimes even before they are printed. It was in the spring of 1894 that the late Professor Max Müller first suggested to me that I should compile a General Index of the names and subject-matter for the complete series of the *Sacred Books of the East*. Such an Index, he thought, would be a great help to all students of the *Sacred Books of the East*, and of the greatest value for the study of the history of religions. The matter was frequently discussed between us, and we both agreed that if the Index was to be of any use it would have to be, not a bare list of names and important words, with strings of references which no one would have the patience to read through, but an *analytical* Index with *extracts* and even *verbal quotations*, from which the student, with the least possible trouble, might see to which volume and page he had to refer for any information he might want. It was many weeks before the plan took any definite shape: in June, 1894, I laid my proposal of preparing the Index before the Delegates of the University Press, who were from the beginning favourably inclined to it. But as I had to work out a specimen from which the scale and the plan of the Index could be seen more definitely, it was not until March, 1895, that the Delegates could give their final sanction to the work.

Though some of the volumes of the series were still unpublished in 1895—vol. xlv appeared in 1900, and vol. xlviii not until 1904—it was then thought possible to finish the Index volume within two years. When I set to work, and began reading through volume after volume, making notes and extracts for the Index, I certainly hoped that Professor Max Müller would live to see it finished. But, alas, Fate had destined otherwise. Only too soon I found that I had entirely miscalculated the time and labour involved in

the compilation of the Index. By the spring of 1898 I had indeed read, and made extracts from, all the volumes that had been published; I had written some 70,000 slips, and these had been sorted and arranged alphabetically. But in 1898 I left Oxford to return to my own country and to a new sphere of work, and the preparation of the Index had to be interrupted for nearly two years. When I took it up again in 1900 I soon found that the huge mass of slips before me represented only the raw material from which the building had to be constructed.

From the beginning it had been clear to me—and this was also Professor Max Müller's view—that this Index volume could not be made like any other Index, but must resemble a Manual of the History of Eastern Religions. For it would have been of little use to collect, under such headings as Ancestor Worship, Animals, Brahman, Buddha, Fire, Funeral Rites, Future Life, God, Gods, Prayer, Sacrifice, Soul, &c., all the passages bearing on these subjects as they occur in the volumes of the *Sacred Books of the East*. It was necessary to make *sub-divisions* in such articles, and to arrange the passages under different *sub-headings*. It was this work of arranging and condensing the raw material that caused so much delay. Many slips had to be rewritten, and the volumes of the *Sacred Books* had constantly to be referred to, and numerous passages to be verified.

These sub-divisions and sub-headings required most careful consideration. It was not possible to make them according to one uniform scheme; they had to be chosen in each case differently as seemed most suitable for practical purposes. Sometimes it was advisable to make them according to the different religions, sometimes according to the subject-matter. Consistency could not be aimed at—the chief aim was practical usefulness. Sometimes it seemed more practical to arrange the passages under several sub-headings, sometimes it seemed preferable to collect them under one heading, indicating sub-division by dashes (—). But it is hardly necessary to enumerate all the devices by which the compiler has tried to make the Index as handy as possible. The reader will

easily find them out for himself. There was a time when German scholars scouted the idea of writing or using an Index to learned books. It was thought unworthy of a scholar to look to an Index for reference: he had to read the whole book and all the books on any given subject. But nowadays even German scholars have found out that life is short, and not only art, but in an even greater degree, science is getting very long. It has become impossible to get on without some time-saving machinery. To make this Index supply as far as possible a contrivance of such a kind has been the one and constant aim of the compiler.

Verbal quotations have been given—they are marked as such by the use of *italics*—from passages that seemed especially characteristic and important. That the Index should also include such verbal quotations, was one of the very first suggestions made by Professor Max Müller.

The compiler of an Index to forty-nine volumes of translations from seven different languages, belonging to as many religions, had to grapple with peculiar difficulties. He had not only to make himself acquainted with the terminologies of the different religions represented in the *Sacred Books of the East*, but also to take into account the different translations of the same terms by different translators, sometimes also different spellings of the same names in different volumes. I have tried, as far as was practicable, to collect all things belonging together under one heading, but I must apologize for any inconsistencies that will be found, especially under the letter A. There, e.g. 'Ahura-Mazda' and 'Aûharmazd' are given as two separate articles, while later on in such cases all the passages would have been collected under *one* heading. While apologizing for such and other inconsistencies (which could only have been avoided if the whole manuscript of the Index had been rewritten and its publication delayed still longer), I hope to have given so many *cross-references* that these inconsistencies will not be felt as any serious inconvenience.

When I venture to claim for this volume the title of a sort of Manual of the History of Eastern Religions, I hope I may not be misunderstood. Many books on the History and

Science of Religion have been written during the last twenty years. But most of these books are more concerned with theories on the origin and development of religion than with what, in my humble opinion, should be the foundation of all such theories—a *scientific classification of religious phenomena*. Is it too presumptuous to hope that this Index may prove to be of some help for the fulfilment of this *desideratum* of the Science of Religion? The Index may prove useful, not only for what it contains, but also for what it does *not* contain. The student of religion will look in vain in this Index for such terms as Animism, Fetishism, Tabu, Totemism, and the like. May not this be a useful warning that these terms refer only to the theories and not to the facts of religion? On the other hand, the student will be assured that everything he finds in this Index is a religious fact. Moreover, many things will be found in the Index that, from our point of view, do not refer to religion at all, but to all kinds of matters of importance for the Antiquarian—the student of ancient law, customs, manners, art, and economic life. For there is hardly any phase of human life that is not in some way or other touched upon in the *Sacred Books of the East*—for the simple reason that in ancient religion almost anything and everything has some religious aspect. This is in itself an important lesson to learn. Besides, it shows how useful the Index, and of course still more the *Sacred Books* themselves, must be for all students of the ancient civilizations of India, Persia, China, and Arabia. And if the Index should do nothing else but help to promote the study of the *Sacred Books of the East*, the time and labour devoted to its compilation will not be thrown away.

In conclusion, I have to express my sincere thanks to the Delegates of the University Press for the sacrifices incurred in the publication of this volume, and for the patience they have shown with the many delays that have retarded the completion of the work.

M. WINTERNITZ.

PRAGUE,

January, 1910.

LIST OF RELIGIONS

REPRESENTED IN THE SACRED BOOKS OF THE EAST

- I. VEDIC-BRĀHMANIC RELIGION.
 - (a) Prayers and Hymns, vols. 32, 42, 46.
 - (b) Magic, Rites, and Theology, vols. 12, 26, 29, 30, 41, 42, 43, 44.
 - (c) Philosophy, vols. 1, 8, 15, 34, 38, 48.
 - (d) Laws, vols. 2, 7, 14, 25, 33.
- II. BUDDHISM, vols. 10, 11, 13, 17, 19, 20, 21, 35, 36, 49.
- III. GAINA RELIGION, vols. 22, 45.
- IV. CONFUCIANISM, vols. 3, 16, 27, 28.
- V. TĀOISM, vols. 39, 40.
- VI. PARSI RELIGION, vols. 4, 5, 18, 23, 24, 31, 37, 47.
- VII. ISLĀM, vols. 6, 9.

LIST OF TRANSLATORS

OF THE SACRED BOOKS OF THE EAST

- Beal, Samuel, vol. 19.
- Bloomfield, Maurice, vol. 42.
- Bühler, Georg, vols. 2, 14, 25.
- Cowell, E. B., vol. 49 (i).
- Darmesteter, James, vols. 4, 23.
- Eggeling, Julius, vols. 12, 26, 41, 43, 44.
- Fausböll, V., vol. 10 (ii).
- Jacobi, Hermann, vols. 22, 45.
- Jolly, Julius, vols. 7, 33.
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- Max Müller, F., vols. 1, 10 (i), 15, 30, 32, 49 (ii).
- Mills, L. H., vol. 31.
- Oldenberg, Hermann, vols. 13, 17, 20, 29, 30, 46.
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- Rhys Davids, T. W., vols. 11, 13, 17, 20, 35, 36.
- Takakusu, J., vol. 49 (ii).
- Telang, Kāshināth Trimbak, vol. 8.
- Thibaut, George, vols. 34, 38, 48.
- West, E. W., vols. 5, 18, 24, 37, 47.

ABBREVIATIONS

Av. = Avesta.

&c. (after a reference) = 'and frequently in the same volume.' (For instance, on page 22, col. 1, line 17 the '&c.' means that Agni the Hotri priest occurs frequently in volume 46.)¹

n. = name. ²	q. v. = quod vide.
n. d. = name of a deity.	Sk. = Sanskrit.
n. p. = name of a person.	t. c. = title of chapter or part of a work.
n. pl. = name of a place.	t. t. = technical term.
Phl. = Pahlavi.	t. w. = title of a work.
Pr. = Prâkrit.	Zd. = Zend.

References. The large arabic figures denote volumes, the smaller arabic pages, and the smaller roman pages of the Introductions.

¹ Where a very large number of references are given, some references have been italicized to point out the more important passages.

² But after a figure, referring to the number of page, = note, and after a Sanskrit term = neuter.

LIST OF THE 49 VOLUMES OF THE SACRED BOOKS OF THE EAST

VOL.	VOL.	VOL.
1 Upanishads.	16 Texts of Confucian-	32 Vedic Hymns.
2 Sacred Laws of	ism.	33 Minor Law-Books.
Âryas.	17 Vinaya Texts.	34 Vedânta-Sûtras.
3 Texts of Confucian-	18 Pahlavi Texts.	35 } Milinda.
ism.	19 Fo-sho-hing-tsan-	36 } king.
4 Zend-Avesta.	king.	37 Pahlavi Texts.
5 Pahlavi Texts.	20 Vinaya Texts.	38 Vedânta-Sûtras.
6 Qur'ân.	21 Saddharma-	39 } Texts of Tâoism.
7 Institutes of Vishnu.	pundarikâ.	40 }
8 Bhagavadgîtâ, &c.	22 Gâina-Sûtras.	41 Satapatha-
9 Qur'ân.	23 Zend-Avesta.	Brâhmaza.
10 (i) Dhammapada.	24 Pahlavi Texts.	42 Atharva-veda.
10 (ii) Sutta-Nipâta.	25 Laws of Manu.	43 } Satapatha-
11 Buddhist Suttas.	26 Satapatha-	44 } Brâhmaza.
12 Satapatha-	Brâhmaza.	45 Gâina-Sûtras.
Brâhmaza.	27 } Texts of Confucian-	46 Vedic Hymns.
13 Vinaya Texts.	28 } ism (Lî Kî).	47 Pahlavi Texts.
14 Sacred Laws of	29 } Gârihya-Sûtras.	48 Vedânta-Sûtras.
Âryas.	30 }	49 (i) Buddhakarita.
15 Upanishads.	31 Zend-Avesta.	49 (ii) Mahâyâna Texts.

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- Aarāf**, the chapter of al A. (Qur'ān) 6, 138-63; *see* Future Life.
- Aaron**, brother of Moses, a prophet 6, 94, 125; 9, 31; appointed vice-gerent by Moses, 6, 154-6; rebuked by Moses on account of the calf, 9, 41; given to Moses as a minister, 9, 36 sq., 86, 91, 111; and Moses blessed, 9, 172; Moses and A. before Pharaoh, 6, 201-3; 9, 68; they receive a Scripture, 9, 50.
- Abālīs**, the Zandik, a heretic, had a disputation with Ātūr-frōbag, 24, xxvii; 47, 119 n.
- Ābān**, *see* Waters.
- 'Abbās**, converted to Islām, 6, xli; negotiations between Abu Sufiyan, 'A., and Mohammed, 6, xli sq.
- Abbhāna**, Buddhist t.t., when unlawful, 17, 268 sq., 270 sq., 277-80.
- Abd allah**, father of Mohammed, 6, xviii.
- Abdallah ibn Sa'hd ibn Abi Sar'h**, amanuensis of Mohammed, pretended to be inspired, 6, lvii, 126, 126 n.
- Abdallāh ibn Ubai**, strong opponent of Mohammed, 6, lxiii; leader of the Munāfiqūn or 'Hypocrites,' 6, xxxv; 9, 284 n.; spread the calumny against Ayesha, 9, 74 n.; compelled his slave girls to prostitution, 9, 77 n.
- Abdallah ibn Umm Maktūm**, the poor blind man, at whom Mohammed frowned, 9, 320 n.
- 'Abd al Mu'talib**, Mohammed's grandfather, 6, xvii sq.
- 'Abd ed Dar**, as chief of the Kaaba, 6, xvii sq.
- 'Abd el 'Hareth**, n. given to their child by Adam and Eve, 6, 161 n.
- Abd er Rahman ibn Auf**, converted by Mohammed, 6, xxiii.
- 'Abd Menāf**, chieftain of the Kaabah, 6, xvii sq.
- Abduction**, *see* Adultery.
- Abhaya**, a royal prince, who brings up Givaka, the physician, 17, 173 sq., 179; the son of king A. converted by Buddha, 19, 241; a prince of the *Likkhavis*, on Nigantva doctrines, 45, xv; son of king Srenika, patron of the Gainas, 45, xv n.
- Abhayandada**, or Giver of Safety, epithet of Avalokitesvara, 21, 412.
- Abhibhāyatanāni**, t.t., eight positions of mastery over delusion, 11, 49-51, 49 sq. n.
- Abhidhamma**, its position by the side of Vinaya and Sutta, 10 (i), xxxii-xxxiv; taught under the head of Dhamma, 10 (i), xxxiii. *See also* Tipitaka.
- Abhidharmakoshavyākhyā**, quoted, 15, lii n.; quotes Milindapañha, 35, xxvi; 36, xvii.
- Abhigñāgñānābhibhū** = Mahābhigñāgñānābhibhū, q.v.
- Abhigñāprāpta**, epithet of Sāgara-buddhidhārin, 21, 207.
- Abhigñās**, t.t., magical powers of Arhats, 21, 1 sq. n.
- Abhigraha** and Graha worshipped by the Snātaka, 30, 166.
- Abhinandana**, n. of a Tirthakara, 22, 280.
- Abhinishkramana-Sūtra**, translated into Chinese, 19, xxix.
- Abhipratārin Kaitraratha**, *see* Kaitraratha.
- Abhipratārin Kākshaseni**, n. p., 1, 58 sq.; 48, 342.
- Ābhīras**, became Vrīshalas, 8, 295.
- Abhirati**, n. of a world, 21, 177.
- Abhisasta**, *see* Caste (c).
- Abhisheka**, *see* Anointment, and Kings.
- Abhishekanīya**, *see* Kings (consecration of).
- Abhiyasa Kula**, of the Mānava Gana, 22, 292.
- Ābhūti Tvash'ra**, n. of a teacher, 15, 119, 187.
- Abhyudgatarāga**, n. of the epoch

- of the Buddha Sālendrarāga, 21, 429.
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(v) A. in his moral character.

(vi) A. as a supreme God of Heaven and Earth.

(x) A. in philosophical speculations.

(a) **HIS BIRTHS, HIS MOTHERS, HIS PARENTS.**

Thou, O A., the flaming one, (art born) from out the Heavens, thou (art born) from out the Waters and the stone (the flint); thou (art born) from out the forests and the herbs; thou art born bright, O Lord of men, (as belonging to men, 46, 186, 189; he has been born in the dwellings as the first, at the bottom of the great (air), in the womb of this air, footless, headless, hiding both his ends, drawing towards himself (his limbs?), in the nest of the bull, 46, 308; puzzles or mysteries concerning the birth, &c. of A., 46, 114 sq.; A. is water-born, cow-born, law-born, is born from the sky, from the breath, 41, 281, 283 sq.; A. born from A., from the pain of the earth, or of the sky, 44, 202; generation of A. (fire-altar), and fashioning the embryonic A., 41, 251-6, 300-3, 309, 310 sq., 319 sq., 344, 351 sq., 354, 358, 362-5, 398 sq.; when the altar is built, A. is born, 41, 332 sq.; the gods wondered at his birth, 46, 219; A. is born at once, 44, 89; his secret birth, 46, 366, 368; when created, sought to burn everything, 12, 342; of double birth, celestial and terrestrial, 46, 52, 141, 176; A. who is born and A. who will be born, twins, 46, 57, 59; grows up within the plants, within the children, and within the sprouting grass, 46, 61; his three births, in the sea, in heaven, and in the waters, 46, 114, 116, 308; his highest and lower birth-places, 46, 215; has three lives, and three births from the Dawn, 46, 275 sq.; produced by the ten young women, i.e. the fingers, by attrition, 46, 75 sq., 114, 116, 147, 150, 160, 256, 287, 292, 294, 302 sq., 306, 341, 391; son of strength, or offspring of vigour, 32, 21 sq.; 41, 255; 46, 16, 45 sq., 92, 103; 119 sq., 129, 147 sq., 157, 209, 211, 220, 261, 268, 273, 277, 289, 291, 297, 300, 316, 352, 371 sq., 375 sq., 382, 385, 391, 403; born living from the dry wood, 46, 64; one blows upon A.

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(b) Forms and abodes of A.

(c) Myth of the hidden A.

(d) Names of A.

(e) Anthropomorphic conception of A. (his body, his food and drink, his chariot and horses, his wives, children, &c.).

(f) Theriomorphic conception of A., and his relations to animals.

(g) His relation to the other gods in general.

(h) A. as related to individual other gods.

(i) A. and the solar deities (Aditya, Sūrya, Pūṣas, the Āyinvā).

(j) A. as destroyer of demons and all hostile powers.

(k) Excellent qualities and transcendent powers of A.

(l) A. as a kind and helpful god.

(m) A. the god of the house and the clan.

(n) A. as connected with women and marriage.

(o) A. as the sacrificial fire and the Fire-altar.

(p) Men to be deigned and families who first established A.

(q) A. as a priest and his relations to the priesthood.

(r) A. in his relation to the sacrifice and the Soma.

(s) Sentences to A.

(t) Prayers to A. and A. as related to prayers and sacrifices.

(u) A. as connected with Aveda and Vedic study.

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Sikbin, 21, 5 n.; expiatory cake offering for A. *Suki* (the bright), 12, 304 n., 305 sq., 307 n., 308; 44, 194; A. *Svishtakrit* (maker of good offerings), established by the gods, 12, 151; offerings and prayers to A. *Svishtakrit*, 2, 202, 299; 12, 152, 152 n., 158, 199-208, 247, 320 sq., 334, 364, 372, 372 n., 382, 403, 412, 414; 14, 304; 25, 90; 26, 205 n., 207, 209, 316 n., 351 sq., 351 n., 383, 391 n., 395; 29, 43 sq., 84, 163 sq., 175, 192, 204, 208, 222, 272, 279, 290, 337, 352, 387, 391, 420; 30, 22, 35 sq., 40, 100, 102, 145, 158, 191, 196, 222, 227, 236, 240, 242, 254, 264-6, 289 sq., 294; 41, 40 sq., 71-3, 105, 112 sq., 184; 44, 3 n., 11, 18 sq., 36 sq., 41, 54, 65, 189 n., 253 sq., 253 n., 336 n., 337-9, 337 n., 351 n., 356, 358, 483; A. *Svishtakrit* is Rudra, 44, 338; A. *Tantumât* worshipped, 29, 136; is *Tanûnapât*, 46, 10, 303; see *Tanûnapât*; is the *Usig* of the gods, the good-minded lord of prayers, 46, 52, 233, 261 sq., 297; A. *Vaisvânara*; the other Agnis (the other fires) are verily thy branches, O A. In thee all the immortals enjoy themselves. *Vaisvânara!* Thou art the centre of human settlements; like a supporting column thou holdest men. The head of heaven, the navel of the earth is A.; he has become the steward of both worlds. Thee, a god, the gods have engendered, O *Vaisvânara*, to be a light for the *Ârya*, 46, 49; A. V. blazes sevenfold within the body, 8, 259; A. V. is the fire within man, by which the food is digested, 15, 193, 294, 312 sq.; 34, 143 sq., 146 sq.; 48, 287, 290 sq.; the sun rises as A. V., 15, 272; 41, 391; A. V. has mounted the firmament, the back of heaven, 46, 229; A. V. unites with the sun, 46, 127; A. V. as the funeral fire, 42, 12, 43, 58, 242, 580; what comes into connexion with A. V. becomes cooked, 41, 349, 398; the fiery spirit of A. V., 41, 404; A. V. is the elemental fire, 34, 144, 147; A. V. is the divinity whose body is fire, 34, 144, 147; A. V. cannot be the divinity of fire, or the element of fire, 34, 148 sq.; A. V. is all the fires, 41, 248; A. V., the third of the

elements, a sign of the days, 48, 287 sq.; the earth supports A. V., 42, 200; sand is the seed of A. V., 41, 300, 310 sq., 351; gravel the ashes of A. V., 26, 120; A. V., the king of the kings, a god, 48, 288; discussion on the nature of A. V., 43, 393-8; offerings to A. V., 12, 386 n.; 30, 203; 41, 57 sq., 125, 170, 250 sq.; 43, 207-14; 44, 11, 277, 346; by offerings to A. V., one sanctifies ten ancestors, 14, 117; the Vaisvânara graha for A. V., 26, 298-305; Dikshâ offering to A. V. at the building of the altar, 41, 247 sq.; A. V. together with *Idā*, 41, 334; A. V. is the mouth of the sacrificial horse (Pragâpati), 43, 401; feeding A. V. is the true Agnihotra, 1, 89-91, 89 n.; prayers and hymns to A. V., 26, 44; 42, 196 sq., 494; 43, 274-8; 44, 382; 46, 49 sq., 127, 228-35, 335-7; the *Yagñyagñiya*, the praise of A. V., 43, 253, 330; the initiated boy given in charge to A. V., 30, 151; prayer to A. V. *Parikshit*, 42, 197 sq., 691 sq.; A. V. invoked, 29, 136, 225; 30, 183; 32, 353; 42, 54, 80, 149; 46, 420 sq.; A. V. celebrated by the *Rishis*, 41, 285 n.; invoked against evil-doers and demons of disease, 42, 35, 10; A. V. is the year, 12, 135; 41, 57 sq., 248, 250, 351; 43, 33; A. V. is all these worlds, 43, 208; A. V. has filled the worlds, and heaven and earth, 46, 233; A. V. is the earth, 26, 211; 44, 346; meditations on A. V. as the highest self, and the embodied self, 1, 84-91, 89 n.; 34, 144; 38, 187, 191, 233, 249, 292, 400; 48, 287-95, 629-32, 673, 677-9; A. V. is *Purusha* (man, person), 34, 146-8; 43, 398; 48, 292; A. V. shaped like a man, abiding within man, 48, 291; A. V. is Brahman, 34, xxxv, 143-53; as A. V. the Lord abides in the creatures, 34, 149 sq.; 48, 248; *Māthava* of *Videgha* carried A. V. in his mouth, 12, 104-6, 104 n.; A. V. is to be meditated upon as a whole, not in his single parts, 34, lxxv; 38, 274-7, 279; the six *Rishis* who wished to obtain a knowledge of A. V., 38, 274-6; A. called *Vasu*, 46, 37, 43, 52, 103, 109 sq. (*Vasu* of the

Vasus), 129, 157 (*Vasu* together with the *Vasus*), 211, 215 (the highest V.), 236, 271, 277, 279, 283, 337, 372, 379, 415 sq.; one of the eight *Vasus*, 1, 41; 15, 140 sq.; 26, 93; 41, 149 n., 150; 42, 116; 44, 116; expiatory cake offering and prayer to A. *Viviki* (the discerning) at the Agnihotra, 44, 192; by offerings to A. *Vratapati* one sanctifies ten ancestors, 14, 117.

(e) ANTHROPOMORPHIC CONCEPTION OF A. (his body, his food and drink, his chariot and horses, his wives, children, &c.).

The bricks of the fire-altar are his limbs, 41, 156; has three heads and seven rays (or reins), 46, 167, 168; with many faces (the fires), 46, 103, 248, 280; whose face is turned everywhere, 46, 125; whose face shines with ghee, 46, 158, 221, 391; his face is bright and beautiful, 46, 157 sq., 302, 340; ghee is his eye, 46, 293; is kindled four-eyed, 46, 23, 29; looks round with a hundred eyes, 46, 137; thousand-eyed, 41, 409; 42, 402; 46, 104; with fiery, golden, strong jaws, 46, 33, 45, 157, 193, 303, 413; eats with his sharp jaws, he chews, he throws down the forests, 46, 157; spreading through the forests, shears the hair of the earth, 46, 54, 61, 129, 173; with sharp teeth, 46, 103, 335, 344, 360; the gold-toothed, 46, 366, 382; the tongues of A., 12, 74; 44, 189, 351; 46, 141, 144; has seven tongues, 43, 205; with the sweet or sharp tongue, 46, 52, 153, 308, 340, 344, 416, 418; with agreeable speech, 46, 352; is yellow-haired, 43, 105; the flames, his golden hair, 46, 42, 129, 148, 268, 275, 296, 385; golden-bearded, 46, 382; his beard shaven by *Pūshān*, 30, 217; whose back is covered with ghee, 46, 375, 397; called the dark-necked one, 44, 316 sq.; 46, 248; with ruddy limbs, 46, 148, 248; A. is gold-breasted, 32, 416; golden-coloured, 46, 232, 234 sq., 325, 366; gold his seed, 12, 322; 26, 54, 59, 63, 238, 390; 44, 187, 275 n., 462, 467; the milk of the cow is A.'s seed, 12, 326, 330; 26, 54;

feeding A. by kindling sticks, 41, 254-63; plants the food of A., 42, 42; 43, 335; A. is the eater of food, 1, 159; 12, 301, 323; 15, 314; 34, 116 sq.; 44, 63; food offered to A. the eater of food, 12, 303; food-gainer, 12, 127; drinking Soma, 46, 110, 128, 304; adorned with ghee, 46, 137; whose robe is ghee, 46, 275, 296; shoots with arrows, 46, 331; the red horses or flames of A., 32, 16, 19 sq., 24-7, 39; 46, 42, 141, 144, 167 sq., 202, 244 and 246 (seven-tongued), 308, 316, 340 sq., 379 sq.; the stallions of A., 32, 140; harnesses his steeds, 41, 399; the seven reins (or rays) of A., 46, 206-8; has a red or brown horse, 41, 257; 42, 422; *when thou hast yoked to thy chariot the two ruddy, red horses, whom the wind drives forward, and thy roaring is like that of a bull, then thou movest the trees with thy banner of smoke. A.!* *May we suffer no harm in thy friendship,* 46, 109, 149, 217; comes in a golden chariot, 46, 232, 233, 245, 269, 308, 348; his chariot is light, 46, 141; whose chariot is lightning, 46, 268; compared to a charioteer, 46, 160, 162, 193, 233, 292; is the quick chariot, 46, 261 sq.; wives of A., 46, 59, 141-5, 220, 225 sq.; his wife, the flame, 21, 372 n.; the lover of the dawn, 46, 67; the dawns, his divine consorts, 46, 336; beloved by Night and Dawn, 46, 74, 76; is the mate of the *Kṛttikās*, 12, 283; is the mate of *Vedi*, 43, xvii, xvii n.; legend of A. courting the waters, 12, 277 sq., 277 n.; as a father begat the ruddy cows (dawns), 46, 220, 227, the germ of beings, the father of *Dakṣha*, 46, 296; produced *Ekata*, *Dvita*, and *Trita*, 42, 521; the kinsman or brother of the rivers, 46, 54.

(f) THERIOMORPHIC CONCEPTION OF A., AND HIS RELATIONS TO ANIMALS.

A. (fire-altar) is an animal, 41, 342, 361, 363, 399 sq.; 43, 40, 50, 78; identical with the animal victims, 41, 164-6; *Pragâpati* wishes to perform sacrifice with A. as the victim, 44, 128; rules over all animals, 42, 50; A. was an animal, and was sacrificed, and he gained that

world wherein A. ruleth, 44, 319; the animal living in the water and walking in the forest, 46, 164; the beast, mows off deserts and habitable land like a mower, 46, 382, 387; shakes his horns, like a terrible beast, 46, 142; the buffalo hidden in the depth, 46, 147, 150; the strong bull, *vrishan*, 32, 144, 146; 46, 137, 142, 147, 167, 244, 271, 308, 312 sq., 326, 335, 366 sq., 370, 393 sq. (red), 423; the bull with a thousand horns, 42, 105, 208 sq., 373; 46, 364; ox sacred to A., 12, 322; 44, 438; Nights and Dawns have been lowering for A., as for the calf, 46, 193; the young calf, which Night and Dawn suckle, 46, 114, 116, 119, 124, 167 sq.; compared to a horse, 12, 102 n., 109, 121; 46, 16, 57, 67, 91, 158, 176, 206 sq., 217, 220, 229, 285, 292, 296 sq., 302, 317, 344, 360, 363 (white racer); shaking his tongue among the plants he waves his tail like a horse, 46, 202; led forward by a great rope (like a horse), 46, 308, 312; is cleaned or groomed like a horse, 46, 360, 364; the horse is A., 41, 204, 212; the white horse, 26, 149; 41, 360; led forward by the horse, 41, 356 sq.; white horse led in front of *Agni*, 41, 359; a horse (sun) indicates A. at the *Agnikayana*, 41, 207-12; the roaring snake, 46, 103, 105; the serpent with beautiful splendour, the winged (son?) of *Prisni*, lights up both gods and men, 46, 193, 196; as a bird, 41, 157; 44, 435; 46, 119, 240, 242, 249; the embryonic A. fashioned into a bird, 41, 273-5; the divine eagle or the lightning, 42, 401; his flames are winged, 46, 331;—the ass sacred to A., 29, 366; rules over cattle, 26, 343, 343 n.; 41, 187; *see also above*, p. 13, A. *Purishya*; is the cattle, 41, 196 sq., 198, 392; the gods collected A. from out of the cattle, 41, 230; worshipped at sacrifices for the thriving of cattle, 30, 89, 185 sq.; invoked to protect the footsteps of the cattle, 46, 61-3; implored for nourishment of the cow, 46, 222; accompanied by

three milch cows (oblations or dawns?), 46, 206, 208; has perforated, as it were, the pure udder of the cows, 46, 309; has found the cows (the waters, the sun), 46, 397 sq.

(g) HIS RELATIONS TO THE OTHER GODS IN GENERAL.

Conveys the sacrifice to the gods, 12, 102 sq. n., 113, 116 sq., 127, 322; 33, 255; 41, 398; 43, 124, 268; 46, 32, 42, 61, 83, 100, 135, 179, 222, 256, 283, 300, 302, 348, 397; the carrier (vahni) of oblations, 32, 37 sq.; 46, 37 sq., 52, 138, 228, 241, 259, 261, 296, 303, 346, 375, 379, 391, 416, 418, 423; the gods made him the carrier of offerings, 46, 261, 275, 385 sq.; the approacher of the gods, 43, 194; conveys the oblations addressed to the manes, 7, 84; brings the gods to the sacrifice, 12, 117 sq., 134, 203, 426 sq.; 26, 377; 43, 197 sq.; 46, 1, 6 sq., 8, 24, 37 sq., 42 sq., 92, 100, 108, 153, 179, 236, 241, 244, 249, 268, 279, 291, 316, 346, 364, 375, 377, 418; A. invoked to bring A. to the sacrifice, 12, 426 sq., 427 n.; 46, 38, 41; the helpful carrier of the gods, 46, 137, 240, 307; the messenger of gods and men, 12, 103 n., 110 sq., 121, 129; 26, 115; 30, 10, 110, 145; 42, 64, 113; 46, 6, 31, 37 sq., 52, 74, 83, 92, 179, 209, 215, 217, 232, 240, 244, 257, 261, 275, 308, 316, 343 sq., 346, 348, 372, 380, 385, 391, 412, 418; knows best the ascents to heaven, 46, 344, 346; the steward of the gods, 46, 202, 307; calls the gods to the feast, 12, 91; the best invoker of the gods, the dispenser of a thousand bounties, 44, 66; invoked to announce the song to the gods, 46, 16, 273; promulgates all the races of the gods, 42, 50, 308; knows the gods well, 12, 133; prepares the way that leads to the gods, 42, 184; legend of the gods who deposited their beasts with A., 12, 347; legend of the gods depositing all forms with A., 12, 314 sq., 314 n.; passed over from the gods to men, but not with his whole body, 12, 306; the gods have set him to work at the bottom

of the air, 46, 193; the gods have established A. among men, 46, 202; the gods fashioned the opening sacrifice from out of A., 44, 138; is a worshipper of the gods, 46, 67, 232, 318; belongs to all the deities, 41, 375; 46, 173; the gods take food with A. as their mouth, 41, 312; 44, 350, 418; 46, 45, 95, 108, 188; together with all Agnis, with the gods, 46, 289; invoked together with other gods, 42, 80; through A. the gods have won glory and strength, 46, 89, 130; the A.-eyed gods in the east, 41, 48 sq.; leader of the gods in slaying Vritra, 12, 408 sq., 418, 449 sq.; has by fighting gained wide space for the gods, 46, 49; the gods did service to A., 46, 257; reigns among gods and among mortals, 46, 416; encompassed all the gods by his greatness, 46, 64; gods afraid of A. (Rudra), 43, 156 sq., 202; A. going in front of the gods is anointed with the song, 46, 180; *A. is the head, the progenitor of the gods, he is the lord of creatures*, 26, 218; the progenitor of deities, 12, 386; is the first of all gods, 7, 265; 42, 160; is the leader of the divine hosts, 26, 184; is god of the gods, 46, 109; the banner of the gods, 46, 17, 221; *A. is all the deities, since in A. one offers to all deities*, 41, 44; 12, 162 sq., 168; 26, 12, 90, 428; 41, 285; A. (fire-altar) is all beings, all the gods, 43, 388; is the self, the body of all the gods, 41, 369; 43, 256; 44, 505; is the out-breathing of the gods, 43, 295; identified, in turn, with all the gods, 46, 186-92; identified with Varuṇa, Mitra, the Viśvedevās, Indra, and Aryaman, 46, 371.

(h) A. AS RELATED TO INDIVIDUAL OTHER GODS.

A. and *Āditya*, see below A. *Vāyu*, *Āditya*, and see (i) Agni and the solar deities; A. and *Asvin*, see (i) A. and the solar deities; A. compared with *Bhṛga*, 46, 281, 401; A. could not burn a straw put before him by *Brahman*, 1, 150; runs away from terror of *Brahman*, 15, 59; *Brahman* is A., 43, 85; is

the mouth of Brahman, 48, 289; fastened the amulet on, which *Brihaspati* tied, 42, 85; identified with the regions (*Disas*), 43, 70, 164 sq., 246, 263, 263 n.; A. incites *Dyaus* to commit incest with his daughter, 46, 74, 78; identified with *Dvita*, 46, 405 sq.; A. is the *Gandharva*, his *Apsaras* are the herbs, 30, 146 n.; 43, 231; joined with *Idā*, 46, 375; A. and *Indra*, mutual relation between them, 12, xvi sq. n., 419; is speech, I. breath, 41, 154; I. the nobility, A. the priesthood, 43, 342, 344; the place of A., I., and the *Vīṣve Devās* at various sacrifices, 12, xviii sq. and n.; 'For me have A. and I. accomplished my divine aim,' 30, 179; sacrifice to A. and I. every month for one year after the child's birth, 30, 59; offerings to A. and I., as destroyers of demons, 42, 64; A., I., and *Sūrya* worshipped at the *Shodasin*, 26, 404-6; A. and I. drink the pressed Soma, 46, 285, 291; brought the Soma-drink to *Indra*, 42, 116, 241; finds *Indra* and stays with him, 12, 175 sq.; *Dhātṛi* shaved the head of A. and I., 29, 185; I., Soma, and A., 26, 22; 42, 117, 122, 222; 44, 441; A., I., *Sūrya*, superior gods, 26, 402-4; kings appear as A., I., Soma, Yama, and the God of Riches, 33, 217 sq.; see also under *Indra*; *Kāma* and A. invoked together, 42, 221 sq., 359, 592; A. is *Ketā*, 29, 348; invoked in company with the *Maruts*, 32, 53, 68 sq., 82, 94, 337, 339, 352-4, 369, 375, 386, 392 sq., 399; 46, 82, 84, 266, 292 sq.; A. and the *Maruts* invoked at the restoration of an exiled king, 42, 112, 328; produced the host of the seven *Rishis* or of the *Maruts* (?), 46, 75, 80; compared with the *Maruts*, 46, 130, 138, 341; the *Maruts* the guardsmen, and A. the chamberlain of king *Marutta*, 44, 397; and *Mitra* (or 'friend'), 32, 82, 94; is great, and a friend, like *Mitra*, 46, 38, 46, 100, 158, 193, 202, 333, 341, 371, 389, 401; identified with *Mitra*, 46, 109, 112, 119, 240 sq.; and *Mitra* invoked together, 46,

387; A., *Mitra*, *Varuna*, and the *Maruts* sing to A. a pleasant song, 46, 268; *Sūrya*, A., and *Pragāpati*, the deities of the *Agnihotra*, 29, 161, 161 n.; sacrifice to A. and *Pragāpati*, 33, 376; restores *Pragāpati* who had become relaxed, 41, 151-4, 168; is the right arm of *Pragāpati*, 43, xx; is the progenitor of the deities, he is *Pragāpati*, 12, 386; *Pragāpati* identified with A., 41, xxvii, 144, 148, 151, 153 sq., 165, 167-9, 172 sq., 174, 183, 240 sq., 245, 284, 290, 309, 313, 330, 341, 353, 377, 386; 43, xvii, xix-xxiii, 66; 44, xviii, 275 n.; A. (fire-altar) is *Pragāpati*, 43, 49, 54, 57, 70 sq., 92, 127, 159 sq., 181, 189 sq., 229, 234, 270, 300, 300 n., 309, 313-15, 321-7, 341, 345, 7, 349-52, 362; *Pṛithivī* (Earth) with A. invoked in danger, 29, 232; oblations to Earth and A., 29, 321; if *Apāna* is satisfied, the tongue is satisfied, if the tongue is satisfied, A. and the earth are satisfied, 1, 90; terrestrial serpents belonging to A., 29, 328 sq.; is the lotus of this earth, 26, 277; A. is this earth, 41, 154 sq., 169, 183, 347, 364; *Pūshan* has shaven the beard of A., 30, 217; offering to A. and *Pūshan*, 41, 54 n., 55; *Rudra* and A., see (d) Names of A.; *Savitri* brought A. above the earth, 15, 238; raises his arms like *Savitri*, 46, 115; like *Savitri* he has sent his light upward, 46, 340; is truthful like *Savitri*, 46, 88; is *Savitri*, 41, 191 sq.; *Savitri* and A. invoked together, 42, 210; *Skanda*, son of A., 49 (i) 12; A. and *Soma*, offerings to A. and S. conjointly, 2, 299; 12, 43, 159-75, 202, 250, 364; 25, 90; 26, 106-8, 155-62; 29, 161, 390; 30, 254, 336; 41, 45, 54 n., 56, 69, 71; 44, 254, 350 n.; new and full moon offerings to A. and S., 12, 43, 236 sq., 375, 377-80, 377 n.; 29, 17 n., 392; 30, 37; 44, 3 n., 6, 16, 36 sq., 54; animal sacrifices for A. and S., 2, 68; 26, 82 sq., 162, 181-222, 225; 30, 346; 38, 274, 274 n.; 41, 68 sq.; 44, 141, 372 n., 404; 48, 598; A., S., and *Vishnu* are made parts of the thunderbolt, 26, 108, 108 n.; oblations to A.

and Vishnu, at the Dasapeya, 41, 113 sq., 116 n., 118; A. and S. invoked against sorcerers, 42, 65; for A. and S. the Brahmans beg the sterile cow, 42, 176; relation between A. and S., 26, xviii sq.; offering to A. first, then to S., 26, 386; what is dry relates to A., moist to S., 12, 169, 175; black related to S., white to A., 12, 175; the waters support A. and S., 42, 146 sq.; A. the day, S. the night, 26, 108; from out of A. and S. the gods formed the day of fasting, 44, 139; A. compared with Soma, 46, 360, 362; glory of Indra, A., and S., 26, 22; 42, 117, 122, 222; A. and *Sūrya*, see (i) A. and the solar deities; *Trita* blows upon A., 46, 387; A. and *Ushas*, see (i) A. and the solar deities; A. and *Vāk* (speech), 26, 365 n., 367 n.; having bestowed a share on A., he bestows lordship on speech, 43, 67; A. worshipped in connexion with *Varuna*, 26, 383; 46, 307; *Varuna*, Soma, A., 42, 135; A. alone rules over gods like *Varuna*, 46, 157; *Varuna*, *Mitra*, A., 26, 285 sq.; 46, 236; through A., *Varuna*, *Mitra*, and *Aryaman* are glorious, 46, 148; *Varuna* identified with A., 43, 238 sq.; 46, 240; and the *Vasus*, see above, p. 14; A., *Vāyu*, and *Indra* are above the other gods, 1, 151; A. who sees, *Vāyu* who hears, *Aditya* who brings to light, 2, 114; A., *Vāyu*, and *Aditya* (or *Sūrya*), 1, 203; 15, 48 sq., 308; 30, 152 sq.; 43, 187; 44, 265, 291; A. divided himself into A., *Vāyu*, and *Aditya*, 15, 75; 41, 284; A. and the earth, *Vāyu* and the air, *Aditya* (*Sūrya*, sun) and the sky or heaven, 12, 325-7; 30, 231; 41, 204; 43, 90 sq.; 44, 27; A., *Vāyu*, and *Aditya* are all the light, 1, 51; 41, 210, 239; 43, 388 sq.; 44, 102, 308; A., *Vāyu*, and *Aditya* are the hearts of the gods, 43, 162; light is A., might *Vāyu*, glory *Aditya*, 44, 173; A., *Vāyu*, *Aditya*, and *Kāndamas* identified with the four fires, 44, 127; A. is *Vāyu*, 43, 363; A. is *Virāḡ*, 43, 360; is *Virāḡ*, is the regions, is the vital airs, 43, 70,

164 sq.; A. and *Vishnu* are the two halves of the sacrifice, 26, 12; offerings to A. and *Vishnu*, 12, 7; 26, 12 sq.; 29, 18 n.; 41, 44 sq., 54 sq., 54 n., 247 sq.; 44, 140; *Vishnu* and A. identified, 41, 276; A. is *Visvakarman*, 43, 189 sq., 204, 266-8, 266 n.; invoked with *Visvakarman*, 44, 202 sq.; A. (the funeral pyre) the guide to *Yama's* seat, 42, 90; A. is death, 12, 324; 38, 267; 43, 365.

(i) A. AND THE SOLAR DEITIES
(ĀDITYA, SŪRYA, USHAS, THE ASVINS).

The Sun appeared when A. had been born, 46, 326, 330; the Red one, the rising sun, 32, 21-3; A. is the sun (*Āditya*, *Sūrya*), 15, 46; 41, 216 sq., 222 sq., 226, 231, 271, 273, 275, 304 sq., 308 sq., 309 n., 364, 400, 404; 42, 208-11, 213, 661, 664; 43, 195, 349, 363; 46, 49, 116, 167 sq., 193; see also above A. *Vaiṣvānara* (p. 13); A. is the piece of gold shining between heaven and earth, 46, 119, 124; is placed on the highest skin (the sky?), 46, 164, 166; is like the sun, 46, 67, 173, 176, 194, 213, 230, 268, 350, 418; established in the sun, 43, 239 sq.; 46, 70; is sun-rayed, 43, 105; A.'s breath taken by the sun, whence fire does not blaze, unless fanned, 44, 150; is the light, when the sun goes down, 12, 335; the light of men, 12, 361; 43, 117; is all the light in this world, 41, 384 sq.; by kindling A. men make the sun rise, 46, 379, 381, 403 sq.; discovered the light, 46, 293; has found the sun, 46, 119, 233, 292, 397 sq.; the sun, the day, and the waxing half-moon relate to A., 12, 169; the sight of A. and the sun, i.e. this life, 42, 53; is heat and light, to him offering is made in *Aditya*, at the *Agnihotra*, 44, 112 sq.; A. united with A., *Savitri*, *Sūrya*, 44, 369 sq.; by means of A. and *Aditya* the sacrificer ascends to heaven, 44, 473; the eve of *Sūrya*, the eyeball of A., 26, 77; *Sūrya*, the eye of *Mitra*, *Varuna*, and A., 26, 343; 41, 408; A., *Sūrya*, the waters, and all

the gods, 42, 205; the brilliancy of A. and Sūrya transferred upon a king, 42, 116; A. and the man in the sun are not equal, 38, 267; one half of the year (when the sun moves northward) belongs to A., 15, 316; A. on this side, and the sun on the other side of the world, 44, 405; hymns addressed to A. in his matutinal character, together with Ushas, the *Asvins*, and Sūrya, 46, 37-9, 42-4, 281, 356-9; awakens at dawn, 46, 131, 230, 240, 341; reigns by night and at the break of dawn, 46, 103; is the splendour of the dawn, he makes the dawns shine, being kindled in the morning, 46, 108, 194, 244, 271, 363, 423; praised and kindled in the evening and at dawn, 46, 213, 307, 354; deity of the eastern region, 26, 50; 41, 206, 291; 42, 192; 43, 3 sq. and n., 105, 199, 337; the *Kṛittikās* (in the east) and the month *Kārttika* sacred to A., 7, 265; 12, 282 sq.

(j) A. AS DESTROYER OF DEMONS AND ALL HOSTILE POWERS.

A. is the repeller of the *Rakshas*, 12, 35 sq., 46, 157 sq., 365; 26, 99, 158, 187, 380 sq.; 41, 52, 371 sq. n.; 42, 64 sq., 402; 44, 464, 497; 46, 49, 102, 346, 367 sq., 397; invoked as *Raksho-han*, for protection against sorcerers, demons, and evil, 42, 35 sq., 40, 64 sq., 77, 190, 408, 475; spells and wicked men, 46, 32 sq., 96, 103, 109, 125, 138, 170, 181, 233, 271, 273, 277, 289, 326 sq., 331-4, 352, 372, 375, 383; has encompassed the demons, 30, 212; invoked against the demons harassing children, 30, 212; with A. the gods conquered the demons (*Asuras*), 12, 54 sq., 57; 42, 180; 46, 303; gainer of battles, helps against spells, 42, 78, 180; is removed from the demon of hostility, 42, 51, 365; invoked to drive away fever, 42, 1, 443; *takman* (fever) comes, as it were, from A., 42, 3; drives away sickness, 46, 6; the destroyer of darkness, 46, 141; removes the poison of snakes, 42, 154; the destroyer of enemies or of *Vṛitra*, 46, 49, 51, 92, 102, 281; the conqueror of deceitful foes, 46, 129,

360; the repeller of shafts, 43, 100; devours the hateful enemies, thieves and robbers, 41, 259; invoked against rivals and enemies, 42, 210 sq., 221 sq.; removes sins and their consequences, 42, 163-5, 167, 525 46, 181; drives away all evils, 12, 345; 41, 229, 360; 43, 84 sq. burnt up the evil of the gods, 41, 259; is the remedy for cold, 44, 315.

(k) EXCELLENT QUALITIES AND TRANSCENDENT POWERS OF A.

A. is a sage, 12, 91; 44, 189, 192, 194; 46, 22 sq., 75, 103, &c.; is skilful, thoughtful, 46, 269, 391; the omniscient, 46, 303, 375; the great seer, the best *Rishi*, 46, 114 sq., 118, 283; compared to a *Rishi*, 46, 57; a singer, 46, 271; a good guide, 46, 317; is the guide of *Brāhmanas*, 42, 170; is the eye of gods and men, 43, 199 sq.; knows the birth of gods and men, 46, 70; is immortal, 12, 261; 42, 57; 43, 296; 46, 37 sq., 70, 100, 217, 232, 269, 281, &c.; alone was immortal, when the gods were still mortal, 12, 310; gods laid immortality into A., 43, 156, 177 sq., 256; the gods made him the navel of immortality, 46, 275; the mortals have generated the immortal A., 46, 303; has a knowledge of immortality, 42, 60; reigns over immortality, 46, 423; is busy for the sake of immortality, 46, 291; the drink of immortality is in his mouth, 46, 293; is imperishable and inexhaustible, 30, 231; 41, 284; is long-lived through the trees, 29, 294; never grows old, 46, 131, 167; in whom all life dwells, 46, 138; endowed with hundredfold life, 46, 176; the ancient one, 46, 268 sq., 281; having grown old he has suddenly become young again, 46, 202; the youngest god, 12, 102 n., 108, 108 n., 120, 204; 41, 257 sq., 284, 296, 413; 43, 204; 46, 31, 33, 37, 147 sq., 170, 181, 211, 256, 279, 300, 317, 331 sq., 354, 364, 372, 385, 418, 420; the young child, 1, 141, 142, 145, 164; is like a beautiful youth, 46, 217; is ever-young, a youthful sage, 43, 276;

44, 189; 46, 13, 23, 363; is lord of all powers, 46, 114 sq.; is self-dependent, 46, 281, 350, 354, 371; possesses mysterious power, 46, 389; is the lord and increaser of strength, 46, 164, 259, 380; the baby quail, by the mystic Act of Truth, drives back the great A., 35, 180 n., 185 n.

(l) A. AS A KIND AND HELPFUL GOD.

A guardian and a father, 44, 439; 46, 23 sq.; leads one over the paths, 44, 438; is like a beloved wife, 46, 88; the good abode is A., for A. abides with all creatures in this world, 44, 457; is the friend of men, 32, 82, 94; 44, 189; 46, 95; the safest and nearest of the gods, 12, 163; is the lowest god, i.e. nearest to men, 46, 307, 311; looks on all creatures, since he has been born, 46, 137; gives health and wealth, 12, 236; 26, 241; 32, 194; 46, 379; strength, beauty, and wealth dwell in A., 46, 188; winner of horses, giver of wealth, 46, 209; invoked for the treasure of Dyans or Heaven, 46, 308 sq.; lord of treasures, 44, 192; 46, 49, 52, 70, 82, 215, 375; addressed as food on which everything lives, 46, 37, 40; every nourishment goes towards A., 46, 75; all-enlivener, 46, 281; is all-wealthy, 46, 157, 170; is a bountiful Lord (*maghavan*), 46, 131, 167, 187; is like the udder of the cows, and the sweetness of food, 46, 67 sq.; called 'the well-harnessed wealth,' 46, 89, 91; gives wealth, long life, offspring, victory, and booty in battle to those who praise him, 46, 22 sq., 31 sq., 37, 45 sq., &c.; a healer, creator of medicine, 30, 143, 145; the god who gives rain, 46, 292, 302.

(m) A. THE GOD OF THE HOUSE AND THE CLAN.

The householder or lord of the house (*grīhapati*), 42, 183; 44, 189; 46, 31, 52, 64, 130, 176, 352, 385, 413; *see also above* A. *Grīhapati* (p. 13); worshipped in the house, 46, 88; the guest of the clans, or of the house, 41, 281, 290, 292; 46, 137, 202, 228, 233, 292, 309 sq., 364, 371,

375, 385, 405; the house-lord of this world, 26, 453 n.; worshipped at the house-building, 29, 347; worshipped on entering a new house, 29, 95 sq.; 42, 141; worshipped on returning home from a journey, 29, 97; protects the house, 12, 358 sq.; invoked to protect the house from fire, 42, 147; prayer to A., at the removal of a house, 42, 194-6, 600; a friend of the house (*damānas*), 46, 67, 142, 221, 229 sq., 233, 240, 332, 352, 364, 375, 385; is in every house, 46, 343; the lord of the human clans, 46, 13, 52, 130, 187, 233, 363, 375, 379, 387; is the shepherd of the clans, 46, 108, 119; belongs to many people, dwells among all the clans, 46, 31, 54, 67, 102, 104, 173, 229 sq., 261, 379, 397, 414; the king or leader of the human tribes, 46, 49, 194, 244, 259; protects all settlements, 46, 88.

(n) A. AS CONNECTED WITH WOMEN AND MARRIAGE.

Women belong to A., 14, 133; gave women purity of all limbs, 14, 233; the wife-leader, 26, 367, 367 n.; the third husband of the bride, 29, 278 sq.; 30, 190; 42, 254, 323; the lover of maidens, the husband of wives, 46, 57, 59; the girls sacrifice to A., 29, 41, 282; gives the bride to the husband, 29, 283; at the marriage of Soma and *Sūryā*, 26, xiv; 29, 283; prayers and offerings to A. at marriage rites, 2, 305; 29, 27, 32, 168 sq.; 30, 49, 187 sq., 190; unites husband and wife, 46, 371; invoked for the protection of the bride, 29, 41, 14, 281 sq., 288; invoked by a maiden for a husband, 42, 94, 323; invoked in a love-charm, 42, 104; invoked to cause the return of a truant woman, 42, 106; the blood of the woman is a form of A., I, 232; dwells in the menstrual discharge of a maiden, 33, 171 n.; is the causer of sexual union, the progenitor, 26, 98; 29, 27; men worship A., together with their wives, 46, 82; identified with the sacrificer's wife, 46, 348; with the wives of the gods, 26, 365 n.; invoked for off-

spring, 14, 84; 29, 43; 46, 222; protects the offspring, 12, 358 sq.; is both offspring and lord of offspring, 43, 181; invoked for the new-born child, 29, 52, 54, 294; 30, 59, 213, 215 sq.; invoked for a child born under an unlucky star, 42, 109 sq.; 'A man is A.,' *Pum-savana* prayer, 30, 54; invoked to promote virility, 42, 32.

(o) A. AS THE SACRIFICIAL FIRE AND THE FIRE-ALTAR.

Is the sacrificial fire, 15, 77; 44, xxi sq., 248; 46, 13, 22, 24, 31-3, 45, &c.; all sacrifices performed in A., 26, 389; 41, 312; material for sacrifice, A.'s body, 12, 26; putting firewood on is regaling A. with food, 43, 189, 191; 44, 268; the eater of oblations, 43, 399; taking his seat in *ghṛita*, 46, 399; swims in *ghṛita*, 46, 418; *ghṛe* is sacred to A., 43, 189; is the vessel in which offerings are made to the gods, 12, 117; A. seen at the sacrificial place, 41, 207; sits on the *Vedi* or the sacrificial bed, 46, 141; has always sacrificial straw spread for him, 43, 122; grown strong on the *Dhishnya* altars, 46, 325, 328; has come to sit down on the sacrificial grass, 46, 348; A. *Ukhyā* (the fire in the pan), 43, 24; in the fire-pan driven about at the *Agnikāyana*, 41, 289-93; the *Ukhyā Agni* as an embryo, 43, 272 sq.; installation and consecration of A., 43, 207-41, 246 sq., 251 sq.; the *Vasor dhārā* the *Abhisheka* of A., 43, 213-15, 213 sq. n., 219 sq., 224 sq.; as the fire-altar, 38, 260-8; 41, 144, &c.; 43, xix-xxiv, 1, &c.; leading forward of A. to the fire-altar, 43, 188-207; the lump of clay representing A., 41, 203-29; the *Agnikṛit* (builder of fire-altar) becomes A., 43, 296; prayers for prosperity to A. (fire-altar), 43, 108 sq.; doctrines of mystic imports regarding A. (fire-altar), 43, 363-6; A. (fire-altar) identified with *Arka* (plant and 'light'), 43, 336, 342, 346-9, 398 sq., 404; bricks of the fire-altar, different *Agnis*, 43, 128, 130, 222, 222 n.; A. (fire-altar) consists of three bricks, viz. *Rik*,

Yagus, *Sāman*, 43, 374; A. (fire-altar), *Arkya*, and *Mahad uktham* (great litany), a triad, 44, 172; A. (fire-altar) is the year, 41, 167, 169, 183-5, 198, 206, 220, 232, 244, 250, 254, 260, 269, 271 sq., 293, 295, 307, 330, 333, 335-9, 355, 358, 372, 386; 43, 29 sq., 49, 163, 166 sq., 177, 184, 193, 204 sq., 207, 216, 219-22, 219 n., 240, 253 sq., 271, 281, 294, 320 sq., 323 sq., 349-52, 357-60, 362-4, 386; *see also* A. *Vaisvānara* above, p. 13 sq.; carried about by the sacrificer for a whole year, 43, xix, xxiii; names of the months as manifestations of A. (the year), 43, 219, 219 n.; A. (fire-altar) is all objects of desire, 43, 313. *See also* Fire-altar.

(p) MEN (OR DEMI-GODS) AND FAMILIES WHO FIRST ESTABLISHED A.

Established by different families of priests, 46, 52 sq.; and the *Āṅgiras*, 26, 113 sq.; 46, 391; sacrificed for *Āṅgiras*, 46, 24; was praised by *Āṅgiras*, 46, 102; kindled by *Apnavāna*, 46, 343; the guest in the clans of *Āyu*, 46, 194, 202; the praise of *Āyu*, 46, 341, 371; the *Āyus* have brought him to every house, 46, 52, 343; among the *Bharadvāgas*, 46, 50; placed among men by the *Bhrigus*, 46, 45, 157, 343; the *Bhrigus*, worshipping him in the abode of the waters, have established him among the clans of *Āyu*, 46, 202; established by *Manus*, 46, 230, 256, 275, 287 sq., 112; inflamed by *Manus* in the abode of *Id*, 46, 217; the *Purohita* of *Manus*, 46, 232; was born in *Manu*'s firm law, 46, 137; kindled by gods, *Manu*, *Rishis*, 12, 116; *being born in the highest heaven A. became visible to Mātariśvan. By the power of his mind, by his greatness when kindled, his flame filled Heaven and Earth with light*, 46, 157; *Mātariśvan* produced A. by attrition, 46, 74, 147, 173; *Mātariśvan* brought A. to *Bhrigu* and *Manu*, 46, 52, 137; became manifest to *Mātariśvan*, 46, 22, 256; the clan-lord of the *Nabusha*, 46, 23; in the homestead of *Purunitha Sātavaneya*, 46, 50; whom the *Pūrus* worship, 46, 49; the *Usigs* have set him down

as *Hotri*, 46, 52 sq., 341, 371; kindled by mortals and by the *Vasus*, 46, 372; the messenger of *Īrivasvat*, 46, 22, 45, 47, 391 sq.

(g) A. AS A PRIEST, AND HIS RELATIONS TO THE PRIESTHOOD.

A., the priest, 32, 38; 41, 281 (seated on the altar); 42, 50, 109 sq.; 43, 277; 44, xxi sq., 189, 192, 194; 46, 164, 178, 237 (slaughterer), 240, 259 (*ritvig*), 266, 283, 292, 302, 346; his priestly power, 42, 221; the *Hotri* priest, 12, 47, 102 sq. n., 108, 111, 129, 138 sq., 203 sq., 250 sq., 427; 15, 122; 26, 114, 118, 377; 29, 194 sq.; 41, 219, 255, 399; 46, 1, 6, 8, 22, 31, &c., 206, 215 (on the *Hotri's* seat), 236, 238 (has sat down at heaven's navel), 275 sq., 325 (the *Hotri* of the two worlds), 340 sq., 363 sq.; legend of the gods choosing A. for their *Hotri* priest, 12, 87-9; Pravara, choosing A. the Divine *Hotri*, 12, 114-20, 114 n., 132-5; crosses the sacrificial seat of the worshipper like a *Hotri*, 46, 88; the god of the seven *Hotris*, 46, 303, 343 sq.; *Hotri* invokes the help of A. for his work, 12, 135; *Hotri* relates to A., 44, 136, 314; the *Purohita* of the gods, 42, 79; 46, 1, 38, 41, 45, 137, 228 sq., 261, 391, 401 sq.; the best sacrificer, 12, 111; 46, 100, 119, 129, 137, 176, 194, 215, 236, 259, 266, 268, &c.; A. offers to A., 34, 215; A. is kindled by A., 44, 189; a performer of worship, like *Soma*, 46, 54; invoked to make the offerings ready, 46, 154, 180; invoked to sacrifice for men to the gods, 46, 95, 96, 100, 108, 198, 209, 215, 221, 228, 236 sq., 259, 268, 275, 279, 291, 303 sq., 395, 412, 418, 423; mixes the honey drink, 46, 218; knows the art of sacrificing and is a separator of sacrificial fires that have become mixed, 46, 385 sq.; offices of the seven priests ascribed to A., 46, 186, 189, 348; the *Āgnidhra* is A., 12, 229; 26, 358; knows the duties of every priest, 46, 108 sq.; dismissed at the end of sacrifice, 26, 377; received gold as *Dakṣiṇā*, 26, 347 sq.; flame of A., his sacrificial ladle, 46, 96, 99;

may burn a priest passing between the hearths, 26, 153; the priests make him grow, 46, 395; is the Brahman (priesthood), 12, xvi-xviii, 90, 114 sq., 134; 26, 37 sq.; 41, 89; 43, 342, 344; is both priesthood and nobility, 43, 235; A. is a *Brāhmaṇa*, 2, 13 n.; 12, 114 sq.; 14, 138; to A. belongs the *Brāhmaṇa*, 29, 307; 44, 89.

(r) A. IN HIS RELATION TO THE SACRIFICE AND THE SACRIFICER.

Protects the offering, 12, 19; 46, 137; the beacon or banner of sacrifice, 46, 52, 119, 130, 232, 259, 261, 302, 391; the first at the sacrifices, 46, 100, 410; the king of sacrifice, 12, 354; 46, 325; the promoter or guide of sacrifice, 44, 351; 46, 137, 164, 266, 287; is achiever and father of sacrifices, 46, 206, 232; friend or kinsman of sacrifices, 46, 244, 308; goes thrice round the sacrifice, 46, 340, 360; produces joy at all sacrifices, 46, 343; comes eagerly to the sacrifice, 46, 92; 48, 331; is the sacrifice, 26, 37 sq.; 41, 45; what is dry in the sacrifice, is of A.'s nature, 26, 49; the fire-wood purified for A. by sprinkling water on it, 12, 84; the Brahman's portion does not injure A., 12, 213; is allowed a share in every offering, 12, 364; anointed with sacrificial gifts, 46, 115; worshipped with hottest kindling-sticks, 46, 129; invoked as personified in each log of fuel put on the sacrificial fire, 46, 236, 238; is to be magnified at the sacrifices, 46, 343; they walk around A., like obedient servants, 46, 131; to A. belongs this sacrifice. *A. is the light, the burner of evil: he burns away the evil of this sacrificer; and the latter becomes a light of prosperity and glory in this, and a light of bliss in yonder, world.* 12, 315; man maintains A. in this world, A. will maintain him in yonder world, 12, 342 sq.; the sacrificer reaches the world of A., 12, 450; 42, 189; by means of A. (fire-altar), the sacrificer ascends the heavenly world, 43, 198-200; 44, 205, 473; A. is the sacrificer, 43, xxiii, 146 sq., 186, 197, 201, 253, 262, 300, 300 n., 309, 313-15, 321-7, 341; 44, 142;

46, 348; the woof of the Dikshita's cloth belongs to A., 26, 9; the Dikshita gives himself up to A. for protection when he lies down to sleep, 26, 44 sq.; solicits from the gods the sacrificer's desire, 12, 253; the sacrificer makes A. his father, brother, son, and friend, 46, 187, 372-4.

(j) SACRIFICES TO A.

Burnt-oblations (cake and butter offerings) to A., 2, 202, 299; 12, 118, 150, 234-6, 386, 401 sq., 406 sq. n., 411, 413, 418; 14, 303, 307; 15, 211; 26, 364 n., 389 sq., 389 n.; 29, 27; 30, 34 sq., 143-5, 336 sq.; 41, 50-2, 250; 44, 29, 36 sq., 41; 48, 144, 155; nourished by offerings of butter or ghee, 46, 3, 199, 386, &c.; Sthālipāka offered to A., 14, 306; 30, 264-6; evening oblation for A., 29, 19, 172, 287, 386; 30, 20; morning and evening oblations to A., 30, 196; worshipped at the Vaisvadeva sacrifice, 29, 84; worshipped at the Tarpana, 29, 121, 149; 30, 243; offering to A. at the Śūlagava, 29, 352; Āgya oblation to A. as expiation, 30, 51; oblation to A. at the Sarpabali, 30, 91; the godānakarma sacred to A., 30, 218, 284; oblation to A., to avert an evil omen, 42, 166; worshipped at the new and full moon sacrifices, 12, 375, 377 sq., 377 n., 380; 29, 17 n., 392; 30, 37, 196; 44, 3 n., 54; the Ashvakā sacred to A., 29, 206; 30, 97; funeral oblations to A., 7, 84; 14, 268; 25, 114; 29, 103, 242; 30, 113; 32, 35 sq.; *see also* A. Kavyavāhana *above*, p. 13; animal sacrifices for A., 26, 218, 221 sq., 312, 428 sq.; 41, 11 sq.; 44, 377, 383 n., 395, 402; the animal slain for the reception of a teacher as a guest is sacred to A., 29, 88; he-goat sacrificed for A., 41, 162; 44, xxv, 299; worshipped by offerings of ghrīta, cows and bulls, 46, 211; the first offerings made to A. along with the Seasons, 12, 156 sq.; oblation to A. at the seasonal sacrifices, 44, 74 n., 75; Agnyādhāna sacrifices for A., 12, 317-22; Agni-hotra libation to A., 12, 327, 334-7;

44, 81; deity of a Ritu-graha, 26, 320 n.; Pārtha oblation to A., 41, 82; offering to A., the lord of rites, 41, 112; offering to A. at the Daxapeya, 41, 120-2, 125; invoked at a Soma sacrifice, 42, 179 sq., 182, 184, 188; 44, 142, 208, 443; prayer and oblations to A. at the three savanas, 46, 300 sq.; offerings to A. at the horse sacrifice, 44, 280, 318, 337 n., 350; Agnishrut Agnishroma is A., 44, 418; rite of consecration for A., 42, 669; one of the gods worshipped at the Mitravindā sacrifice, 44, 62-6; worshipped at the Sautrāmanī, 44, 233; offerings to A. made by ascetics, 49 (i), 72; better is homage paid to the righteous than worship of A., 10 (i), 32; compared with the Fire (Ātar) worshipped by the Zoroastrians, 4, lii; 31, 80.

(f) PRAYERS TO A., AND A. AS RELATED TO PRAYERS (AND METRES).

Prayers to A., 12, 301, 349-54, 356-60; 14, 216, 251, 318; 26, 21-3, 49, 92, 203, 203 n.; 29, 23; 41, 168 sq.; 43, 141 sq.; prayers and hymns to A., VOL. 46; consecratory formula addressed to A., 12, 231 sq.; morning prayer to A., 26, 229 sq. n., 231; 44, 378; praised and invoked, 26, 73, 110, 158 sq., 161, 196, 205, 326 sq. n., 343, 376; 41, 211-13, 219 sq., 256-9, 272 sq., 279, 281 sq., 285 n., 349-51, 358, 398 sq., 404-7; 42, 134; 43, 123 sq., 172 sq., 176 sq., 190, 199, 203 sq., 250 sq., 262, 268, 291; 44, 230, 432; invoked for protection, 12, 261; 29, 247, 280; invoked for long life, 42, 49-53, 60, 552; invoked for lustre, offspring, and life, 42, 231; 44, 238, 267; invoked to release from madness, 42, 32; invoked for success in trade, 30, 178; 42, 148 sq., 353; invoked for the king, 41, 89, 94, 101 sq.; 42, 116; invoked for gain (at gambling), 42, 151; invoked for food, 44, 63; invoked for wealth and affluence, 44, 65; invoked in the hour of death, 1, 313 sq., 313 n.; invoked to unite the deceased with his ancestors, 7, 86 n.; invoked to lead the dead by a good path, 15, 200; invoked at

expiatory rite, 30, 197; 44, 505; invoked at the sprinkling of water, 12, 22; 30, 226; invoked in the Sāmīdhenī verses, 12, 102 sq. n., 103-13, 120 sq.; prayers to A. at the setting up of the sacred fire, 30, 201-3; prayer to A., when the fire goes out, 29, 134; invoked at domestic sacrificial rites, 29, 27, 29, 174 sq., 201, 207; invoked at the Vāgapeya, 41, 38; daily worship of A., 42, 149; addressed at the ordeal by fire, 33, 108 n., 109 sq., 255; the priest propitiates A. and the gods, 12, 134 sq.; accomplishes all blessings invoked by the priest on the sacrificer, 26, 184; identified with the front part of the war-chariot in a battle-charm, 42, 120; gazing reverently at A.'s light, 41, 193; worshipped by King Suddhodana, 49 (i), 22; lord of prayer (Brahmanaspati), 32, 82, 94; accepts the hymn even of the poor sacrificer, 46, 23; carried by prayers as by a vehicle, 46, 130; has been produced or strengthened by prayer, 46, 160, 240, 296, 304, 413; him the pious seek to win by their prayers as the first of the gods, 46, 352; is the voice of praise while heaven and earth listen, 12, 249; deviser of brilliant speech, 46, 215; invoked to make the prayers prosper, 46, 266, 303, 335; wise thoughts for prayers come from A., 46, 352; Gâyatrī, the metre of A., 12, 96, 96 n., 297, 307, 355; 44, 106; the Gâyatrī is A., 26, 87; 43, 178; is of Gâyatra nature, 41, 148, 161, 167, 196, 232, 324, 358, 374; 43, 120, 243, 247, 268, 277, 300, 385; metres in relation to A. (fire-altar), 43, 328-31.

(u) A. AS CONNECTED WITH VEDA AND VEDA-STUDY.

The *Rik* verses squeezed out from A., 1, 70; 44, 102. *Rikas* connected with A., 30, 152 sq.; worshipped at the end of the Svādhyāya, 29, 219; the *Rishi* of a *Kāṇḍa*, 30, 242; he who has studied the Veda is like A., 41, 146; has discovered the Sāman for man, 46, 335, 337; invoked at the Upanayana, 29, 189 sq.; 30, 149, 151, 153, 155-61;

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(v) A. IN HIS MORAL CHARACTER.

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Agriculture.

(a) Pursuit of a. recommended or forbidden.

(b) Laws relating to a.

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Aharman, or Ahriman, the Evil Spirit (in Parsi religion).

(a) His existence, character, and doings.

(b) His relation to Aîharmazd.

(c) His antagonism against righteousness and religion, and his love of sin.

(d) How to defeat A.

(e) Myths and legends of A.

(a) HIS EXISTENCE, CHARACTER, AND DOINGS.

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Ahimsâ, Sk., t.t. (the vow or law of) not injuring (any living being).

(a) In *Gâina* religion.

(b) In *Buddhism*.

(c) In *Brahmanism*.

(a) IN GAINA RELIGION.

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Ahura-Mazda (Ormazd), the supreme God of Mazdeism.

(a) The supreme God and Creator.

(b) A. in mythology.

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(a) AIR AS AN ELEMENT.

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(c) A. in the plural, a class of div beings.

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(j) WORSHIP OF A.

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Animal sacrifices.

- (d) History of a. s.; different views about them.
- (e) Different kinds of a. s.
- (f) The victim.
- (g) The *Yajña*, or sacrifice, proper to which the victim is bound.

(d) HISTORY OF A. S.: DIFFERENT VIEWS ABOUT THEM.

'It is for sacrifices that beasts have been created by the Self-existent (Brahman) himself. Sacrificing causes the whole universe to

prosper; therefore is the slaughter (of beasts) for a sacrifice no slaughter. The sin of him who kills deer for the sake of gain, is not so great (and visited less heavily) in the world to come, than the sin of him who eats meat which has not been offered to the gods. Plants, cattle, trees, amphibious animals, and birds, which have been destroyed for the purposes of sacrifice, obtain exaltation in another existence (in which they are born as Gandharvas, or other beings of a high rank), 7, 169; flesh of animals slain for sacrifices may be eaten, 2, 270, 270 n.; slaughter of animals for a. s. permitted, 8, 289 sq.; 14, 26 sq. and n., 54, 71; 25, 172-6; occasions on which a. s. should be offered, 29, 87 9, 88 n.; 30, 256 sq.; though implying injury to living beings, a. s. offered in accordance with the Veda, is a sacred duty and leads to heaven, 25, 175 sq.; 38, 150 sq., 310; 48, 598 sq.; not alluded to in the *Riksamhitā*, 44, xvii; the *Āpri* hymns destined for the Prayāga offerings of the a. s., 16, 9; a hymn used at the ritual of the a. s., 46, 283 sq.; he who offers living victims will reside high in heaven, 40, 24; the sacrificial fires long for the sacrificer's flesh, he offers to them an animal to redeem himself, 41, 118 sq.; he who performs a. s. eats food every six months in yonder world, 43, 299; by a. s. the sacrificer confers upon himself immortal life, 41, 118 sq.; by sacrificing he-goats, ewes, and cows, he gains these animals, 44, 218; in pressing Soma, they slay it, the animal victim is slain, the *havyagāṇa* is slain with mortar and pestle, and the two mill-stones, 12, 308; 26, 65, 340; 44, 2; substituting lower for higher animals, and vegetable for a. s., 44, xxxvii; when they spread the sacrifice, they kill it, 44, 2 sq.; origin and development of a. s., 12, 50-2; 26, 178 sq.; rice and barley the sacrificial essence of all animals, 26, 199, 199 n.; the cake a symbol of a. s., 12, 49-52 and n.; animals constitute a sacrifice, 44, 155; ascetic censuring an

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(b) DIFFERENT KINDS OF A. S.

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(c) THE VICTIM.

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164, 166, 171, 400; man, horse, ox, sheep, goat, as victims, 12, 50; 41, 162, 166; 43, 299 sq.; the *Ekâ-dasini* or set of eleven victims, 26, 173, 173 n., 217-22; the killing of the victim, 26, 178-84, 189; skinning and cutting open of the victim, 26, 193 sq.; cutting up of it, 26, 200 sq.; offering of the portions, 26, 204 sq.; touching of the victim's remains, 26, 209, 209 n.; cutting out and offering of the omentum (*vapâboma*), 26, 194 sq., 198, 392; 29, 177, 207, 256, 360, 418 sq.; 30, 99 sq., 113, 235, 360 sq.; 44, 125, 388, 392 sq., 420; the anguish of the victim, in being slaughtered, becomes concentrated in the heart, which must be cooked separately, 44, 125; collection of fodder for the sacrificial victims, 27, 278; to 'quiet' a victim is to kill it, 44, 321; sacredness of the victims slain at sacrifices, 14, 193; the animal killed at the a. s. assumes a divine body and goes up to heaven, 25, 175; 48, 599; the victim rests in immortal life, 26, 198; honour to be rendered to a sacrificial victim, 27, 97; victims must not be sold, 27, 238; the sacrificial ox, in spite of his ornaments and food, would wish to be a solitary calf when led into the ancestral temple, 40, 212; *Pragâpati* is all the sacrificial animals, 43, 299 sq.; the victim, as *Pragâpati*, represents all deities, 43, 404.

(d) THE YŪPA OR SACRIFICIAL POST TO WHICH THE VICTIM IS BOUND.

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- Animisha**, n. of a demon harassing infants, 29, 296; 30, 211.
- Animosity**, *see* Hatred.
- Anirân**, n.d., has the Hôṃ, 5, 105; invoked, 5, 404, 404 n., 406.
- Aniruddha**, n.d., and philosophical t.t.; the sun-god as a unity of Vasudeva, Saikarshaya, Pradyumna, and A., 11, 267 n.; a manifestation of the highest being, 34, xxiii, 411 sq.; a form of Visudeva, denotes the principle of egoity, 34, 440; 48, 524 6; cannot spring from Pradyumna, 34, 441, 442.
- Aniruddha**, n.p., an eminent Arhat, 21, 2; 19 dñ, 2, 69; one of the five hundred Arhats who are to become future Buddhas, 21, 101; *see* Anuruddha.
- Aniyata** sins, *see* Sins.
- Ankasa**, n.p., 23, 21.
- An-kwo**, *see* Khung A.
- Anna**, Ska, food, means earth, and all that is heavy, firm, dark in colour, 1, 91 n. *See* Food.
- Anna-homas**, t.t., food-offerings, 41, 37 n.; 44, 296, 297 n.; 44 n., 377.
- Annapati**, n.d.; prayer to A., the lord of food, 29, 338.
- Annaprâvana**, *see* Child *Ida*.
- Âññâtako/añña**, *see* Kozalôṇa.
- Annihilation**, *see* Samaya.
- Azogga**, or Priyadâman, daughter of Mahāvira, 22, 193 sq., 256.
- Anointment of Dik-shita with fresh butter**, 26, 13 sq.; of the sacrificial stake, 26, 170; of the victim, 26, 183; of sacrificer at Râgasūya, 41, 80 sq.; of sacrificer at Agniśayana, 43, 226 sq., 251; of the sacrificing king with fat gravy at Sautrâmanî, 44, 250-2. *See also* Kings.
- Anoma-dassi**, n. of a saint afflicted with disease, 36, 10.
- Anotatta** lake, Buddha at the, 13, 124 sq.
- An Phing-kung**, was niggardly in sacrifices, 27, 402, 402 n.; 28, 165, 165 n.
- Ansârs**, and Muhâgerin who fled with Mohammed, 6, 172 n., 187, 262; three of the A. who refused to accompany Mohammed were forgiven, 6, 190, 190 n.
- Antaka**, the Ender, n.d.; the initiated boy given in charge to A., 30, 154; expiatory formula to A., 44, 337 n.
- Antaraṅgikâ Sâkhâ**, of the Vetravâṅika gana, 22, 291.
- Antariksha**, *see* Air.
- Antaryâmi-brâhmana**, t.c. (*Bṛihadâraṇyaka-upanishad* 3, 7), 34, xxviii; 48, 214, 319, 356, 422, 457, 537, 544, 627.
- Antaryâmin**, t.t., 'the ruler within,' the internal ruler, is the self, the Brahman, or the Lord, 15, 132 sq.; 34, xxviii, xxxv, xlii sq., lxii lxiv, xcvi, c, cxiii, 130 5; 48, 226; is not the pradhâna, 34, 132 sq.; cannot mean the embodied soul, 34, 133 5.
- Antelope**, one of five animals, 8, 155 n.; the skin of the black a. (*krishnâṅginâ*) used at sacrifices, 12, 23 5, 23 n., 38, 265; 26, 25 8, 32, 75, 77; 41, 185 sq.; 44, 132, 249 51, 254, 290 n., 447, 461 n., 467 n., 499; soma placed on black a. skin, 26, 160; two black a. skins represent heaven and earth, 26, 25; black a. skin represents sacrifice, 41, 215 17, 215 n., 219, 222, 269; 43, 226 sq.; 44, 249, 447; is the earth, 41, 246; its hairs are the metres, 41, 266; 44, 249, 448; the dead body laid on a black a. skin, 44, 260, 263; gift of a black a., 44, 135; the horn of an a. used for magic cures, 42, 17, 336 8; *gauriga*, a bovine a., one of the three chief victims at the Avamedha, 44, 298, 338, 338 sq. n., 388.
- Antideva**, n. of a king, reverenced the priest Vashîṣṭha, 19, 12; 49 dñ, 15, 10 n.; a king who reached final

- bliss, 49 (i), 94 sq.; *Sāmkrīti* A., 49 (i), 101.
- Antinomies**, each suggesting the existence of its corresponding opposite, 39, 47 sq.; the usefulness of being of no use, 39, 132, 217-22; a cluster of a., 39, 188; startling antithetic statements, 39, 239, 239 n.
- Antioch**, people of, destroyed for disbelief in Jesus' disciples, 6, cv; 9, 163 sq.
- Antrimukha**, n. of a demon harassing children, 30, 211.
- Ants**, Solomon and the, 9, 101; a.-hills inauspicious, 29, 140; simile of the white a., 36, 326; a. an antidote against poison, 42, 27, 30, 268, 511 sq., 552 sq., 553 n., 555; produce healing-water, 42, 9, 278; earth from an a.-mound used in medical charms, 42, 234, 287, 511; a. gnaw the bowstring of Vishnu, 44, 442 sq., 450.
- Anuddhari**, *see* Animals (i).
- Anugītā**, t.w., an episode of the Mahābhārata, 8, 197-206; its relation to the Upanishads, 8, 197, 206, 207-12, 215, 224, 226 sq.; relation between A. and Bhagavadgītā, 8, 197 sq., 207-10, 215, 218 sq., 222, 227; Brāhmaṇa Gītā, and Gurushyāsānvāda, 8, 198-204; work of one author, 8, 204-6; its date and position in Sanskrit literature, 8, 206-27; its relation to the Dharmaśāstras, 8, 208, 210, 215-19; its relation to Buddhism, 8, 212-15; its language, 8, 227; its metre, 8, 227; translation, 8, 227-391; ends with the fourth chapter, 8, 256 n.
- Anugopā** restored to sight by Buddha, 49 (i), 197.
- Anumati**, n.d., goddess of conception, 42, 98, 461; is this earth, 41, 441; *Śivivālī* and A., phases of the moon, 42, 461; offering to A., 25, 90; 29, 84, 119, 321; 41, 42, 44, 54 n.; 43, 264, 264 n.; 44, xlii, xlv; worshipped at the Upakarana, 29, 221; funeral oblation to A., 29, 242; sacrifice to A. at the ploughing rite, 29, 326; invoked when sprinkling water round the fire, 29, 378; 30, 19, 142, 253; sacrifice of the newly married couple to Agni, Pragāpati, Viśve devās, and A., 30, 49; invoked in a love charm, 42, 104, 535; invoked to drive out evil bodily marks from a woman, 42, 109; invoked in a cattle charm, 42, 143, 304; Sarasvatī, A., and Bhaga invoked, 42, 173.
- Anumlokaṅtī**, n. of a nymph, 43, 107.
- Anupādisesa**, t.t., 'none of the five attributes remaining,' is the principal thing, 10 (ii), 167.
- Anupalīpta**, n. of the eighth Tathāgata, 49 (ii), 6.
- Anupamamati**, one of the sixteen virtuous men, 21, 4.
- Anupiyā**, a town of the Mallas, Buddha residing there, 20, 224-33.
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- Anurādhapura**, the chronicles preserved in the Mahāvihāra cf. 10 (i), xvi sq., xx, xxii sq.
- Anuruddha**, n.p., in Pali, Anuruddha in Sk., 21, 2 n.; 19 (ii), 2 n.; the Sākyā, converted, 19, 226; 20, 224-33; 35, 16; what he said when Buddha died, 11, 118, 119, 121; 19, 305 sq.; praises the departed Buddha, 19, 310-20; A., Nandīya, and Kimbila, Bhikkhus who live in perfect harmony, Buddha visiting them, 17, 309-12; questions Buddha about schisms, 17, 317; mentioned among the principal Therā Bhikkhus, 17, 360; sayings of A. the elder, 36, 296, 317, 351. *See also* Aniruddha.
- Anusāsana**, 'precepts' (the Vedāṅgas?), to be studied, 44, 98.
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- Anuvāda**, Sk., t.t., a statement referring to something already known, explanatory comment, 34, 221; 38, 55, 66, 138, 216, 221, 308 sq., 322, 322 n.; 48, 14, 45, 678, 694, 696 sq.
- Anuvidita**, t.t., Buddha's definition of the term, 10 (ii), 91.
- Anvādhyas**, Āpyas, Sādhyas, and Maruts, the divine guardians of the sacrificial horse, 44, 359.
- Anvākhyāna**, old tale, not true, 44, 14.
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- Anvash/akya**, *see* Animal Sacrifices (b), and Sacrifices (i).
- Anyata/plakshā**, n. of a lotus-lake in Kurukshetra, 44, 70.

- An-zre**, n.p., knew well the rules of propriety, 27, 174 sq.
- Aoighimatastīra**, n.p., 23, 218.
- Aōshānar**, is full of wisdom, 18, 90, 90 n. See *Aōshnar*.
- Aōshnar** (*Aōshnara*, *Aōshnôr*), grandson of Pāūrvāgīryā, 18, 171, 171 n.; son of Pouru-gīra, 23, 221, 221 n.; chancellor of Kai-Ūs, 47, x, 13 sq.
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- Apā/ara**, = *Parikāra*, 35, 287 n.
- Apālā**, n.p., identified with Sūrya's daughter, 26, xiv n.; was free from widowhood, 29, 33.
- Apālāla**, a Nāga, converted by Buddha, 19, 246.
- Apām Napā/** (*Napāl*), the great sovereign, 1, 250; swift-horsed, with many wives, 23, 6 n., 14, 20, 36, 38, 71; 31, 319; the son of the Waters, Lightning, invoked and worshipped, 23, 6, 6 n., 12, 14, 20, 36, 38, 299; through Tistira the waters come from the high A.N., 23, 94, 94 n.; divides the waters amongst the countries, 23, 102, 249 n.; increases the excellencies of countries, 23, 202; seizes the priestly glory, 23, 299; the Ahura Napāt-apām worshipped, 31, 197, 204, 209, 215, 219, 224, 326, 331, 346, 351, 362, 381, 383 sq., 392.
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- Apāza**, a town in *Aguttarāpa*, 19, 40, 96 q; 17, 129, 34.
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- Apantarātamas**, born on this earth as *Kṛishṇa* Dvaipāyana, and entrusted with the office of promulgating the Vedas, 38, 235-8; 15, 529; reborn, though he had reached intuition of the highest truth, 15, 630 sq.
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- Aparāgitā** (*Aparāgita*), n. of the city or palace of Brahman in the Brahman world, 1, 131, 132 n., 275, 277; n. of the *Vimāna* from which *Arishṇanemi* descended, 22, 276.
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- Aparisrava**, *Gaina* t.t., explained, 22, 37 n.
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- Āpastamba-sūtras**, something very like an *Upanishad* occurs in them, 1, lxvii; language of the Ā., 2, xlii-xlvi; the Ā. *Gṛhya*-, *Srauta*-, and *Dharma-sūtras*, 2, xlii-xv; 30, xxix, xxxii n., xxxiii; the Ā. *Gṛhya-sūtra* translated, 30, 248-97; the Ā. *Yagña-Paribhāṣā-sūtras* translated, 30, 309-71; the Ā. on the *Purushamedha*, 44, xxxiii n., xxxix n., xli n.
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- Āpayā**, n. of a river, 16, 287 sq.
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(a) In Islām.

(b) In Zoroastrianism.

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Arezva, **Arezāk**, **Av**, **Erezvan**, high-priest, 23, 213; 17, 81; 5, 83 n.

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Arhaddatta, n.p., disciple of **Simhagiri Gāṭismara**, 22, 293.

Arhat, Pali **Arahat**, a holy man, a saint; **Arhats**, saints.

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(b) Attainments of A.

(c) Worship of A.

(a) USE OF THE TERM A., BECOMING AN A.

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(c) WORSHIP OF A.

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the Bhikkhus who are lamps unto themselves shall reach the very topmost height, i.e. A. or Nirvāṇa, 11, 39, 39 n.; *and ere long he attained to that supreme goal of the higher life for the sake of which noble youths go out from all and every household gain and comfort to become houseless wanderers—yea, that supreme goal did he, by himself, and while yet in this visible world, bring himself to the knowledge of, and continue to realize, and to see face to face! And he became conscious that rebirth was at an end, that the higher life had been fulfilled, that all that should be done had been accomplished, and that after this present life there would be no beyond!* 11, 110; 17, 9; 20, 384 sq.; is the uprooting of the upādāna, 11, 148 n.; three qualities required for A., 11, 210 sq. n.; how a Bhikkhu may obtain A., emancipation of heart and of mind, 11, 218; A. and the Ten Fetters, 11, 222; more important than Nirvāṇa, 11, 243 sq.; the Āsava, and the theory of A., 11, 293 sq.; the supreme goal, after which there is no rebirth, 17, 9 sq.; Soma attained to A., 17, 10; Dabba realized A., when seven years old, 20, 1 sq.; real A. obtained by Buddha-knowledge, 21, 115; it is an artifice of Buddha that he teaches Nirvāṇa at the stage of A., 21, 189; the merit of establishing a man in A., 21, 330 sq., 334; stages leading up to A., 21, 330 sq.; 35, 25-9, 25 sq. n., 55 sq.; the seven conditions of A., 35, 52, 58; 36, 137 n.; a layman, who has attained to A., must either die, or become a Bhikkhu, 35, 233; 36, 96-8; discussions about A., 36, xxiii, xxvi sq.; supreme attainment, the only condition of A., 36, 56-8; what is the use of becoming a recluse, if laymen can attain to A., 36, 56-8; the fruits of the various stages of A., 36, 215 sq.; A., 'the jewel of emancipation,' 36, 221 sq.; previous keeping of the vows, a condition of A., 36, 254 sq.; similes showing what qualities a Bhikkhu must have to realize A., 36, 275-373; four paths of A., 36, 338. *See also* Nirvāṇa.

- Arig**, ancestor of Zoroaster, 47, 128; is the cause of ruin, 41, 1; 44, 22. *See also* Pride.
- Aris**, ^{140.} *see* Erekhsha.
- Arish/anemi**, chieftain of the sacrifice, is an autumn month, 43, 107.
- Arish/anemi**, the Arhat, life of, 22, 276-9; was a Gautama, and his skin was black, 45, 112; was to marry, but on seeing the animals doomed to death for the wedding feast, turned monk and became a great saint, 45, 112-15.
- Arithmetic**, young men get a living by learning, 13, 201; with and without the help of fingers, 35, 91 sq., and n.; a means of remembering, 35, 123.
- Ari/za**, a Bhikkhu, who holds a sinful doctrine, 17, 377-82.
- Ariyas**, 'the elect,' 'the noble,' 10 (ii), x; their knowledge, 10 (i), 9, 9 n.; the law as preached by the A., 10 (i), 23; the rule of the A., 10 (i), 46, 46 n.; the sight of the A. is good, to live with them is happiness, 10 (i), 55; the heavenly world of the A., 10 (i), 60; a man is called Ariya, who has pity on all living creatures, 10 (i), 66, 66 n.; defined by Buddha as one who is not reborn, 10 (ii), 92. *See also* Arya.
- Arka**, is the sun, 8, 210 sq., 346, 346 n.; 13, 349; a name of the Self, 15, 111; mystery of A., the flame, the sacred fire, fire-altar, 43, 131-6, 342, 346-9, 398 sq., 402, 404; 44, xviii.
- Arka**, a plant, *Calotropis gigantea*, its mystery, 43, 137 sq., 166, 344-6, 342, 346-9.
- Arkamanas Atreya**, n. of a priest, 32, 130.
- Arkya**, 'what relates to the Arka,' is the fire (Agni), 43, 342 sq., 402; 44, 172.
- Armaiti Spenta**, invoked against the Drug, 1, 101, 230; invoked against the demons, 4, 241; mother of Ashi Vanguhi, 23, 274.
- Armat** (Av. Armaiti), opposed by Tārōkmat (Av. Tarōmaiti), 37, 26; sq., 263 n.
- Arrogance**, deluded by ignorance sacrificers indulge in, 8, 116; abandoned by lovers of Krishna, 8, 128; is the cause of ruin, 41, 1; 44, 22. *See also* Pride.
- Arrow**, one a.'s range is as much as Pragâpati crosswise, 41, 25; three a. handed to the king at the Râgasûya, 41, 88; a. means strength, 41, 236; in parables and similes, 35, 159; 36, 169; 45, 362.
- Arshan**, n. of a king of Iran, 23, 222, 222 n., 303.
- Arshaya-brâhma/na**, t.w., quoted, 38, 421.
- Arshisang**, the rich in wealth, Av. ashis vanguhi, 5, 86, 86 n., 403, 405. *See* Ard, and Ashi Vanguhi.
- Arsh/ishe/na**s, make five Avadâna cuttings, 12, 192 n.
- Arshya**, n.p., 23, 209.
- Artâd**, n.d., Truth, who makes the world grow, worshipped, 23, 6, 9 sq., 11, 15, 17, 19, 36, 38, 40, 164, 166, 168, 178, 184; the unholy priest displeases A., 23, 156; Artâd Yast devoted to A. and Hæarenô, 23, 283-5; who advances the settlements, worshipped, 31, 198, 205, 209 sq., 215, 220, 221, 256, 345, 388. *See also* Artâd.
- Arti**, the Ascendancy of A. praised, 31, 306.
- Arivant**, n.p., 23, 210.
- Artabhâga**, *see* Gârâtâra A.
- Artabhâgiputra**, n.p., 15, 225.
- Artakhshatar**, or Artashir Pâpakân, a king of Iran, son of Pâpak, summoned Tôsar (Tansar) to expound the Avesta, 4, xxxviii sq., xli-xlvi, xlviii, lv; 37, 414; called Vohûman, the same as Artaxerxes, 5, 137 sq., 150 n., 151, 198 sq., 198 n.; restored the monarchy of Iran, 37, xxxi; founder of the Sâsânian dynasty, 47, xii, 85, 85 n.; an organizer of religion, 47, 127, 127 n.
- Arteries**, or veins, Sk. Nâdis; connexion between the a. of the heart and the rays of the sun, 1, 132-4; 15, 328 sq.; 38, 141 sq., 378 sq.; in deep dreamless sleep, the soul enters into the a. of the heart, 1, 133; 15, 167; 31, 191; 38, 141-6; there are 101 a. of the heart, one of them penetrating the crown of the head, 1, 134; 15, 23, 277, 320 sq.; 38, 378; called Hita, 15,

159 sq., 167; by means of them the soul departs from the body, 34, lxxix, lxxxii; the junction of the a. and rays is the way of the departing soul, 38, 382.

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Arthavâdas, Sk., 'glorifying passages' in Scripture, as means of knowledge, 34, lxxv, 198, 217-22, 225 n., 304, 318, 318 n., 348, 355; 38, 212 n., 213 n., 227, 235, 246, 246 n., 251, 254 sq., 261, 264, 286, 290, 299 n., 310-12, 418 sq.

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Arûm, Zoroastrianism spread to, 24, 171, 171 n.

Arûmans, n. of a people, 21, 52, 52 n.; termed untruthful, 21, 172, 172 n.

Arûza Aupavesi, grandfather of Svetaketu Arûneya, 12, xli; his teaching, 12, 313, 452; 26, 249 n.; 43, 393 sq.; teacher of Uddâka, 15, 226.

Arundhati, or Akshamâlâ, wife of Vasishthâ, 25, 331 n.; 30, 244.

Arundhati, a plant, protects cattle, 42, 144, 490 sq.

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Arûzis, meditate on the heart as Brahman, 1, 206.

Arunmukhas, Indra delivered the A., the devotees, to the wolves, 1, 295.

Arûpadhâtu, *see* Heaven (b).

Arûsha, n. of a solar deity, the morning sun, 32, 203.

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Ârya, title prefixed to the names of Sthaviras, 22, 286, 94; Sûdra and Â. created, ruled by day and night, 43, 74 sq.; Sûdra woman the Â. mistress, 44, 326; the gods have engendered Agni, to be a light for the Â., 46, 49. *See* Ariya.

Âryadatta, *see* Datta.

Âryag, n.p., 47, 140.

Âryagayanti Sâkhâ, founded by Gayanta, 22, 288; founded by Ârya Ratha, 22, 293.

Âryaghoshâ, a Gazadhara of Pârava, 22, 274.

Âryaketaka Kula, of the Kârava Gana, 22, 292.

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Âryaman.

(a) A. in mythology.

(b) Worship of A.

(a) A. IN MYTHOLOGY.

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- bodily marks from a woman, 42, 109; invoked in a cattle charm, 42, 143; invoked with other gods, 42, 160; 41, 385.
- Aryama**, a demon harassing children, 30, 211.
- Aryan**, the glory of the A. regions, 4, 223, 223 n.; Anryan, i. e. hostile countries, 4, 317; *Āryenô*, or the glory of the A., worshipped, 23, 7, 7 n., 11, 15, 18, 283 5, 358; the A. clans, longing for the gods, praise Agni, 46, 100, 119; Aryans and Dasys, the pious and impious, the two kinds of men, 46, 182, 183. See also *Āryas*.
- Aryanāgilā Sākhā**, founded by Nāgila, 22, 288; founded by Vagrasena, 22, 293.
- Aryans**, see *Āryas*, and *Caste (d, f)*.
- Aryapadmā Sākhā**, founded by Arya Padma, 22, 293.
- Aryapadmila Sākhā**, founded by Padmīla, 22, 288.
- Aryaṛṣhipālita Sākhā**, founded by Arya Rṣhipālita, 22, 293.
- Aryas**, definition of Aryāvarta, 'the country of the A.' 14, 2 1, 147 sq.; countries which it is sinful to visit for A., 11, 148; a righteous man shall dwell in a village where A. form the majority, 11, 243 sq.; *Mlekkhas* do not understand the language of A., 45, 241; some men born as A., some as non-A., 45, 339. See *Aryas*, *Arya*, *Aryan*, *Caste (d, f)*.
- Aryasenika Sākhā**, founded by Arya Senika, 22, 293.
- Aryatāpasi Sākhā**, founded by Tāpasa, 22, 288, 293.
- Aryavagṛā Sākhā**, founded by Arya Vagṛā, 22, 293.
- Aryavalokiteśvara**, instructs Śāriputra in the *Pragāpāramitā*, 19 (ii), 147, 9, 153 sq.
- Aryāvarta**, n. of India, defined, 11, 2 4. See *Geography (of India)*.
- Arzū**, slain by Gayōmarā, 24, 58.
- Asā**, 'Region,' offerings to, 30, 113 sq.; 42, 186.
- Asabana**, Kara A., and Vara A., *Turānians*, 23, 71, 71 n.
- Asabani**, wife of Pourudhākhoti, 23, 225.
- Asamaratha**, 1. A rainy month, 43, 106.
- Asām-i Yamāhust**, chief in the River Nāivtāk, 5, 118, 118 n.; 18, 256 n.
- Asaṃvṛita**, see *Hell (a)*.
- Asandivat**, *Ganamegaya* in, 44, 396.
- Asan/raṇvāt**, n.p., 23, 203.
- Asani**, offering to A. at the Sūlagava, 29, 352; at rites relating to agriculture, 30, 113 sq.; = the lightning, 41, 160; n. of Rudra (Agni), 41, 160.
- Asāpati**, 'Lord of the regions,' offerings to, 42, 486.
- Asat**, Sk., t. t., that which is not, τὸ μὴ ὄν, non-being, non-entity, non-existent; in the beginning there was A. only, 1, 54, 93; the origin &c. of the world cannot proceed from it, 34, 17 sq.; not absolute non-existence, 34, 266-8; denotes 'Being' previous to the differentiation of names and forms, 34, 267; denotes another quality only, 34, 332 4; compared with 'the son of a barren woman,' 34, 338 sq.; the cause of the world, 34, 341; entity does not spring from it, 34, 415-18; Brahman cannot spring from it, 38, 20; arose from the earth, 42, 71, 398.
- Asat Pāmsava**, deity of the place where they throw the ashes from the sacred fires, 12, 338 sq.
- Asava** (Pali) or *Asava* (Sk.), the *Asavas*, Buddhist t. t., imperfections of the mind, bad influence, 10 (ii), 13 sq. n., 25 sq. n.; 11, 292 5; 20, 263, 263 n.; the four streams of sensuality, individuality, delusion, and ignorance, 11, 97 n., 218, 218 n.; 35, 274, 274 n.; Buddha teaches the destruction of A., 11, 296-307; the Gīnas have reached extinction of A., 13, 61; the five *Bhikkhus* were released from the A., 13, 102; a man becomes a *Samāza* by the destruction of the A., 35, 251 sq.; twenty-five qualities preventing the destruction of the A., 36, 141-3. See *Asavas*.
- Asceticism**, badly-practised, leads to hell, 10 (ii), 75; Buddha's attitude towards a., 10 (ii), xv n., 67; 11, 146 sq.; 13, 92 4; 17, 111, 113 sq.; 19, 71 6, 79, 143 5, 171 sq., 235, 262 sq.; 36, 68 14, 19, 19, 22 1, 122 1, 174; different kinds of a.

19, 72-4, 80; 49 (i), 71 sq.; Devadatta causes a schism in the *Samgha* by demanding stricter rules of a. which Buddha rejects, 20, 252 sq.; never extolled in the *Saddharma-pundarika*, 21, xxxvii; *pârivrâgya*, the state of the wandering mendicant, enjoined by sacred law, 34, lxxv; 38, 295-303; enjoined by the side of learning and childlike state, 34, lxxvi; 38, 322-7. *See also* Ascetics, and Austerity.

Ascetics (*Sannyâsins*, *Bhikshus*, *Pârivrâgakas*, *Munis*, wandering mendicants).

(a) Rules for a.

(b) Laws concerning a.

(c) Different kinds of a.

(d) Life and state of a.

(a) RULES FOR A.

Rules for *Sannyâsins* or a., 2, 153 sq., 193 sq.; 7, 279-91; 8, 212, 362-8; 14, 46-9, 259 sq., 279-84; 25, 205-16; he who has no aversion and no desire is an ascetic, 8, 63; must not earn anything, 8, 363; eight observances of a., 8, 364; the outward signs of a. do not purify a mortal who has not overcome desires, 10 (i), 38 sq.; (ii), 41 sq.; the *Paribbâgakas* of different sects had assemblies on the 14th, 15th, and 8th day of each half-month, 13, 239 sq.; the a. of different sects retire in the rainy season, in order not to destroy life, 13, 298; an ascetic who rejects meat at sacrifices or funeral meals goes to hell, 14, 54; an ascetic who slides back into civil life cannot reach heaven, 14, 237, 237 n.; hermits may become a., 14, 273 sq.; ceremonies on entering the order of a., 14, 273-9; before becoming an a., a man must first perform the duties of the other *âramas*, 15, 300; he who does not touch the objects of the senses is an a., 15, 315; garments of bark, phalaka cloth, hair, skins, feathers worn by a., 17, 246 sq.; meditations of a., 25, lxix, 209-13, 211 n.; receive food at *Śrâddhas*, 25, 120; food fit for a., 25, 177; not to follow worldly pursuits, 25, 208, 208 n.; three staves worn by a., 25, 395, 485, 485 n.;

meditation only is prescribed for a., not action, 34, lxxv; 38, 295-303, 306; a. who have broken their laws of chastity, 34, lxxvi; 38, 317-20; *Muniship* enjoined for a. as a means of knowledge, 38, 322-4; the a. is to live not manifesting himself, 38, 325-7.

(b) LAWS CONCERNING A.

Food of those who have become a. without the rules of the law, forbidden, 2, 69; law regarding female a., 7, xxiv, 135; 25, 317, 317 n.; offence of entertaining a. at sacrifices, 7, 34; exempt from fare or toll, 7, 36; 49 (i), 170; debts of a. to be discharged by sons or grandsons, 7, 45; an apostate from asceticism becomes the king's slave, 7, 37; 33, 135 n., 136 sq.; cannot be witnesses, 7, 48; alms to be given to a., 7, 192-4; 25, 92, 92 n.; 29, 320; must not be offended, 25, 154; eldest brother deprived of his share in estate by becoming an a., 25, 376 n.; 33, 195; sexual intercourse with female a., a kind of incest, 33, xvii, 179, 180 n.; ordeals should not be administered to a., 33, 101, 260; when the husband has become an ascetic, the wife may marry another man, 33, 185; punishment for a. who violate the duties of their order, 33, 265; judicial proceedings for a., 33, 281.

(c) DIFFERENT KINDS OF A.

Naked a., 2, 154; 10 (i), 38 sq. n.; 11, 126 sq.; 17, 217 sq., 220, 245 sq.; 36, 308 sq. n.; some a. go with matted hair and skins, others are clean-shaven and without covering, 8, 375; discontented are some *pabbagitas*, 10 (ii), 7; different kinds of a., 13, 41 n.; *Garilas*, Brahmanical a. wearing matted hair, 13, 118-35, 118 n., 136, 141, 190 sq.; 17, 130, 132, 134 n.; *Sramanas* and *Tâpasas*, 15, 169; four kinds of a., 15, 266 sq. n.; false a. condemned, 15, 341; a. who live on the remains of offered food, 17, 71; a. who live like deer, 19, 72 sq.; 49 (i), 70, 70 n., 72; certain a. wear nothing except what they can procure from dust heaps or cemeteries, 20, 89; the vows of Brahmanic, Buddhist, and

Gaina a. compared, 22, xxii-xxxii; backsliding and apostate a., 22, 58-60; some a. subsist by glean-
ing ears of corn, 25, 93; Gaina a.
die by voluntary starvation, 25, 204
n.; orders of a., 25, 210; Ârdraka
and the Hastitâpasa (a. who kill
one elephant a year and live on it
to spare the life of other animals),
45, 418 sq.

(d) LIFE AND STATE OF A.

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1, 144; 8, 66; 15, 301; Lakshmi
resides in a., 7, 299; their entire
freedom from worldliness, 8, 159,
159 n.; dialogue between an Adh-
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10 (i), 39, 50; are the true Brâh-
manas, 10 (i), 90 sq.; Buddha an
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the young Samava Gotama, 10 (ii),
87; when Brâhmanas know the
Self, and have risen above the
desire of sons, wealth, and new
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dicants, 15, 129, 179 sq.; the noble
life of the religious mendicant, 22,
22 sq.; parents lament when their
sons wish to become a., 22, 54 sq.;
a. and Brâhmanas, 38, 27; not
afflicted by pain, 38, 64; the state
of being grounded in Brahman be-
longs to a., 38, 300-3; enjoy immor-
tality, 38, 301; childlike state,
which is enjoined for a., means
absence of strong sensual passions,
absence of guile, pride, and the like,
38, 325-7; Buddha (Gautama) meets
with an ascetic, 49 (i), 51 sq. *See*
also Asceticism, Âramas, Austerity,
Bhikkhus, Gaina monks, Holy per-
sons, Meditation, Monks, Muni,
Nigantvas, Pabbaggâ, Paribbâgakas,
Pârivrâgakas, Samanas, Sannyâsin,
and Sramanas.

Asha, Zd., Righteous Order (com-
pare Sk. Rita).

(a) More or less personified.

(b) Worshipped as a divine being.

(c) Asha Vahista, one of the Amesha-spentas.

(d) Worship of Asha Vahista.

(a) MORE OR LESS PERSONIFIED.

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things, 4, 294 n., 295; he who gives
to the ungodly harms A., 4, 297;

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31, xxi; colloquy between A.,
Ahura, and the Soul of the King,
31, 3-11; Ahura, the Creator of
A., 31, 37, 44; Grehma opposed to
A., 31, 55, 63 sq.; in order to main-
tain A., welfare of soul and body is
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Ahura furthered in A., 31, 109, 116;
where Piety and A. join hand in
hand, 31, 143; Ahura-Mazda, the
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for A., 31, 185; Haoma, the springs
of A., 31, 240; Ahura-Mazda ap-
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252; the glorious works of A., in
which the souls of the dead find
delight, 31, 256; Ahura approached
with his Righteousness, 31, 285;
Ashi Vanguhi closely knit with A.,
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Mazda, A., and Vohu-manô, 31, 174
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(c) ASHA VAHISTA, ONE OF THE
AMESHASPENTAS.

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to him who has a spiritual Master,
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4, 291 n., 295; a name of Ahura-
Mazda, 23, 25, 25 n.; creature of
Ahura-Mazda, 23, 31, 33; is Divine
Order and Fire, 23, 41; the crush-
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than A. V., 31, 241; the soul passes
over the Kinvar bridge to Heaven

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(d) WORSHIP OF ASHA VAHISTA.

A. V., Vohu Manô, and Khshathra Vairya invoked, 4, 245; A. V. invoked and worshipped, 23, 4 sq., 5 n., 13 sq., 30, 35-8, 285, 351, 353; 31, 196 sq., &c.; the Ardibehist Yast in praise of A. V. and Airyaman, 23, 41-8; a blessing is A. V., or Righteousness (called) the Best, 31, 228 sq., 247, 253, 266, 297, 309, 359, 371, 379, 381, 383 sq.; praised by the Ashem Vohû prayer, 31, 266-8. *See also* Ashavahist.

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Avikā, *see* Hell (*a*).

Avikshit, Kirandhama A., a Gīna king, 19, 328, 328 n.

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Avrak, constellation, together with Pūṣṭā, 5, 25 sq., 168.

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Bhikkhus, or Buddhist monks (Pali bhikkhu = Sk. bhikṣu, a mendicant).

- (a) Advantages of monastic life, exalted position of Bh., duties towards them.
- (b) Moral precepts for Bh.
- (c) The Bh. as members of the Order (Saṅgha).
- (d) Daily life of Bh. (costume, food, medicine, dwelling, utensils, &c.).
- (e) Buddha and the Bh.

(a) ADVANTAGES OF MONASTIC LIFE, EXALTED POSITION OF BH., DUTIES TOWARDS THEM.

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ful and thoughtful, 11, 28 sq. ; *be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth. Look not for refuge to any one besides yourselves.* 11, 38 ; by leading a life of uprightness, by quietude of heart, contemplation, spiritual insight, and solitude, Bh. obtain what they desire, 11, 210-18 ; want of concord with the Bh., spiritual barrenness, 11, 224 sq., 229 ; Buddha rebukes quarrelsome Bh., 17, 291-306 ; an example of Bh. living in love and concord, 17, 309 12 ; shall not commit suicide, 35, 273-5 ; twenty-eight good qualities in the vows of Bh., 36, 251 sq. ; eighteen good qualities of those who carry out the vows of Bh., 36, 252 sq. ; the thirteen extra vows of Bh., 36, 268, 268 sq. n. ; are unmoved either by ill-will or love, 36, 309.

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- Bondage**, five kinds of spiritual, (*pañcā kēśa vinibandhā*), and the means to be freed from them, 11, 221 sq., 225-32.
- Bonds**, the five, or the five things leading to lust, 11, 181; salvation by destruction of the three B., 11, 213; how a Bhikkhu may become an inheritor of the highest heavens by destruction of the five B., 11, 213 sq.
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- Brahmâ**, *see* Brahmin (masc.).
- Brahmadatta**, king of Benares, King Dighiti of Kosala, and young Dighânu, 17, 292-305; the Brahmagala spoken concerning Suppiya and B., 20, 376; Devadatta as King B., 35, 290; Sambhûta born as B., king of the Pañjikas, 45, 57-61.
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Brahmakāyas, or Brahmakāyikas,

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Brahmaloka, the world of Brahman (masc.), how can one obtain it: 10 (ii), 84 sq.; what B. means, 34, 180 sq.; long life of the gods in B., 45, 84, 84 n.; see also *Brahma-world*.

Brahman (neut., Nom. *Brahma*, masc., Nom. *Brahmā*).

(a) The B. (neuter) in the sense of holy word or priesthood.

(b) Nature and qualities of the B. (neut.) as the divine principle.

(c) Names, forms, and symbols under which the B. (neut.) is mediated upon.

(d) Oneness of the B. (neut.).

(e) The B. (neut.) and the world.

(f) The B. (neut.) and the individual soul.

(g) Devotion to and absorption in the B. (neut.).

(h) Knowledge of the B. (neut.).

(i) The higher and the lower B.

(j) Passages in which B. may be either masc. or neuter.

(k) The god B. (masc.), also called *Sahānpati*, *Svayambhu*, *Haryasrabha*.

(a) THE B. (NEUTER) IN THE SENSE OF HOLY WORD OR PRIESTHOOD.

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Lord of prayer, 26, 23, 59, 59 n., 180; 29, 280; 43, 192; 44, 258, 314, 402, 411; B. is sacrifice, 26, 23, 35; by the *Dikṣhā* the sacrificer is born of the B., 26, 35; means worship, Vedic religion or priests, 26, 78, 219 sq.; 42, lxiii; as the sacerdotium or sacred writ, is the truth, 26, 272; *Tutha* is the B., 26, 344; the *Brahmodya* or discussion on the B. at the end of a *Sattra*, 26, 452 sq. and n.; B. which is long-lived through the *Brahmāz*, invoked to give long life to the newborn child, 29, 294; the teacher places the student to be initiated in the B., 30, 152; is the source of the *Veda*, 34, xxxii, 19-22; king and priest address each other as B., 41, 108-10; first created from the egg, 41, 146; *Pragāpati* is the whole B., 41, 353; 44, 409, 409 n.; meaning charm, spell, 42, lxvi; 46, 194; spiritual exaltation, supports the earth, 42, 199, 202; begotten by the *Brahmakārin* (the sun), 42, 215; begotten from Time, 42, 224 sq., 686; *Ukṣishra* is B., 42, 226-9, 629 sq.; B.'s layer (of the fire-altar), 43, 81; the *Rishis* are the first-born B., 43, 100; the B. (mystic science) has nothing before it and nothing after it, 43, 338; the B.'s fore-portion, 44, 36; kindling-verse identified with the B., 44, 39; the *Brahmakārin* makes himself over to B., 44, 86 sq.; daily sacrifice to the B., consisting in Veda-study, one of the 'five great sacrifices,' 44, 95-9, see also *Veda* (c); by the B. (holy writ, holiness, priesthood) he gains the heavenly world, 44, 221; the seven-syllabled B. (holy writ), 43, 314 sq.; expiatory formula addressed to the B., 44, 337 n.

(b) NATURE AND QUALITIES OF THE B. (NEUT.) AS THE DIVINE PRINCIPLE.

B. is the True (*Sat*, τὸ ὄντως ὄν), pure Being, 1, 98 n., 130, 201, 278 sq.; 8, 315; 12, 296 sq.; 15, 18, 36, 58, 108, 190 sq., 306; 26, 272; 34, lii, 167, 266 sq., 332; 38, 19 sq., 160, 216 sq., 234; 48, 45, 71, 193, 302-5, 432, 616, 652; as

conceived by the true philosopher, and by ordinary people, 1, 125 sq. n.; *this is the immortal, the fearless, this is B.*, 1, 130, 135, 136, 138, 140; 48, 313, 320, 352; names and forms are contained in the B., the Immortal, the Self, 1, 143; 44, 27 sq.; its relation to the senses, 1, 147 sq.; 8, 104, 104 n., 386; its relation to the Devas or gods, 1, 149-51; 8, 153; 15, 68, 302, 324; 34, xiv; 38, 219; is of the nature of intelligence, or pure knowledge, 1, 246, 246 n.; 15, 150 sq.; 34, xxiv sq., 25, 68, 264; 38, 156 sq., 160, 168; 48, 23, 81, 84, 103-5, 111-13, 115, 126, 131 sq., 143, 176, 193, 240, 561, 618, 660; various meanings of B. in Bhagavadgītā, 8, 11; free from all imperfections, and endowed with all auspicious qualities, 8, 65, 104, 180, 257; 34, xxviii, 107, 328; 38, 101, 201-4; 48, 78 sq., 81 sq., 88, 94, 96, 124, 127, 143, 156, 182, 200, 208 sq., 215, 218, 229, 240, 259, 271, 323 sq., 327, 354, 375, 394, 402 sq., 406-8, 413 sq., 422, 429, 444 sq., 460, 469, 476, 584, 607-21, 689 sq.; has no beginning nor end, is unborn and immortal (imperishable, indestructible), 8, 77, 103, 180, 192, 248; 15, 28, 36, 235, 255, 302, 335 sq.; 34, 83, 169-71, 319; 48, 308-11, 535, 652 sq., 660; is neither existent nor non-existent, 8, 103, 103 n.; devoid of qualities, 8, 104; 34, xxv, xxviii; 38, 239, 391 sq.; 48, 26-9; it is of no colour, 8, 179; smaller than small, larger than the largest, 8, 180, 285; 15, 28, 36, 39, 338; 34, 113 sq.; 48, 264 sq., 367; B. is glory, 8, 180; 38, 393; produced and developed from the pure principle, 8, 186; the highest B. is very far off, 8, 369; three syllables, viz. na mama, 'not mine,' are the eternal B., 8, 391; there is nothing greater than B., 8, 392; 48, 621-5; is the Great, 15, 18; 48, 4; from terror of B., the wind blows, the sun rises, Agni, Indra, and Death run away, 15, 21, 59; 34, 130, 230 sq.; is eternal, pure and changeless, 15, 28; 34, 25, 34, 327; 38, 397; 48, 393, 400; is omnipresent, 15, 18, 28, 335; 34, 89, 91 sq., 120, 125, 172;

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name and form, 34, 232 sq.; 38, 97; there is nothing either beneficial to be done by it or non-beneficial to be avoided by it, 34, 344; is endowed with powers, omnipotent, 34, 354-6, 362; 48, 156, 215, 259, 316, 354, 413 sq., 460; is free from all difference, and twofold characteristics cannot belong to him, 38, 152-4, 156 sq.; its limiting adjuncts are presented by Nescience merely, 38, 153; is inside of the limiting adjuncts, 38, 158 sq., 178 sq.; 48, 192 sq.; is the highest of gods, 43, 59; is the firstborn from afore, 44, 159 sq.; not devoid of all difference, 48, 78 102; *the True, Knowledge, the Infinite is B.*, 48, 79 sq., 113, 158, 159 sq., 180, 184, 210, 212, 233, 240, 254, 303, 375, 402, 404, 445, 153, 550, 611 sq., 623, 638, 652, 656; B. defined, 48, 80; what constitutes the body of the B., 48, 88, 254; Nescience contradictory to B., 48, 126; appears in manifold modes, 48, 113; is self-luminous, 48, 208, 348 sq., 393, 445; has no connexion with *Prakṛiti*, nor with *Karman*, 48, 240, 256, 607; why it is not subject to pleasure and pain, 48, 265 sq.; is invisible, unseizable, higher than the Imperishable, 48, 282-7; of boundless love towards his devotees, 48, 316; *numberless powers, lying beyond the sphere of all ordinary thought, belong to B., and quantify it for creation, and so on, just as heat belongs to fire*, 48, 471, 476; differs in nature from all other things, 48, 28, 175 sq., 584; in all meditations on B. the essential qualities of B. are to be included, 48, 637-43. *See also* God, Lord, and Self (d); world of the B., *see* Brahma-world.

(c) NAMES, FORMS, AND SYMBOLS UNDER WHICH THE B. EMPLOYED IS MEDIATED FROM.

Meditation on B. under symbols (*pratikopāśana*), 1, 201; 48, 718-20; not comprehended by symbols, 8, 367; only those who have not worshipped B. under a symbol are led to B., 34, 188-9; 38, 102-4; B.'s name a mere outward symbol,

34, 92; two secret names of B., *abam* and *abar*, 38, 216-18; 48, 642; the Great B. is the one *Akṣara* into which all beings pass, 43, 343 sq.; why it is called a *bank*, 38, 176 sq.; *Bhūman*, that which is much, is B., 34, 162-9; 48, 302; meditation on *breath* (*Prāṇa*) as B., 1, 65 sq., 213, 280 sq.; 15, 36, 56, 64 sq., 142, 153 sq., 194 sq.; 34, 84-7, 97-106, 229-31, 272; 42, 622 sq.; 48, 246, 256, 276 sq.; B. as represented by *Vāyu* and *Prāṇa*, 1, 59 n.; hidden in *breath*, 1, 233 sq.; meditation on the absorption of the gods into *breath* or B., 1, 288-90; the vital airs are the effects of B., 38, 76; *Indra* and *Prāṇa* is B., 48, 250-4; *Buddha* is, esoterically, the Highest B., 21, xxvii sq.; the great *ebariat* which is pervaded by the B., 8, 386; the *city of B.*, the body, and in it the small lotus of the heart, and in it the small ether, 1, 125-7, 126 n.; 15, 37, 54; 34, 174 sq., 178; 38, 219; 48, 314-25, 660, 666 sq.; the city of B. called *Aparāgitā*, 1, 131, 132 n.; meditation on *consideration* or thought as B., 1, 114; 38, 160; *Earth*, a form of B., 1, 65 sq.; meditation on B. as *ether* (*Kha*), 1, xxv sq., xxvi n., 46 sq., 53, 65 sq., 118, 126 n., 143, 143 n.; 34, 81-4, 110, 111, 126 sq., 144, 171-92, 232 sq.; 38, 6, 8, 12, 17 sq., 248; 48, 242-6, 256, 273, 276 sq.; before ether was produced, B. existed without ether, 38, 17; ether is an effect of B., 38, 18; ether is dissolved into B., 38, 26; the person in the *ga* is B., 1, 7, 135; 15, 64, 335; four *fact* or sixteen parts of B., 1, 5; sq., 60 n., 60-1; 15, 345; 34, 98, 95; 38, 219; 48, 622 sq.; meditation on *fire* as B., 1, 65, 118; 15, 335; 34, 92; the *Adhvaryus* consider B. the self in the sacrificial fire, 1, 260; the source of fire, 38, 20-2; the highest B. in the form of intestinal heat, 48, 248; meditation on *fire* as B., 1, 65, 117; 15, 55, 64, 194 sq.; the B. as a *forest*, 8, 284-6, 288, 288 n., 372, 386 sq.; meditated upon as the *Gāyatrī* verse, 1, 44-6, 158, 162, 194; 34, 93-6;

·having joy for its *head*,’ a figurative representation of B., 48, 637-9; *bearing* is B., 15, 156; as seated in the cave of the *heart*, 1, 47, 47 n.; 8, 252 n.; 15, 36, 39, 318; 34, 113 sq.; 350; 38, 410; 48, 367, 642 sq.; the heart is the highest B., 15, 158; *heaven*, a form of B., 1, 66; the sound *Him* is B., and serves to obtain B., 1, 176; meditation on *hope* as B., 1, 119; the abode of *Lakshmi*, 48, 3; *light* is B., 15, 306, 335 sq.; 34, 87-93, 96 sq., 185, 191, 194, 231 sq.; 48, 247, 9, 256, 611 sq., 618; is the light of lights, 15, 37; 48, 335 sq., 366, 373; as shining in the sun, in the moon, in the fire, in the lightning, 15, 318, 322; as abiding within the sun, and within the eye, 34, lxx, 123-8; 38, 216-18; 48, 612; is the *lightning*, 1, 66, 151 sq., 152 n.; 15, 192; relation between the *Lord* and the Highest B., 15, xxxvi xxxviii, 245; 34, xxv, xxvii, xxx, cxxiii, cxxiv n.; 48, 4; the *Mahāvratā* day is B., 1, 162, 169, 260; the Mahāvratā ceremony is for attainment of B., 1, 162; *man*, the abode of B., B. in the shape of man, 1, 205 sq.; meditation on *memory* as B., 1, 119; meditation on *mind* as B., 1, 53 sq., 65, 112, 152, 152 n.; 15, 36, 64, 157; 34, 107-12; 38, 391; meditation on the *name* as B., 1, 110 sq.; means ‘*Nature*,’ 8, 11; is an intelligent principle, and cannot be identified with the non-intelligent *pradhāna* of the Sāṅkhyas, 31, xxxii, 47-64, 300; 48, 256; *Om* identical with B., 7, 183; 8, 79, 282 sq.; 14, 278, 316; 25, 45; *Om* is the bow, the Self is the arrow, B. is the aim, 15, 36; *Om*, *Tad*, *Sat*, the threefold designation of the B., 8, 120 sq.; *Ka* (*pleasure*) is B., 1, 65; 34, 126 sq.; 48, 273, 276 sq.; meditation on *power* as B., 1, 116; *Pragāpati* is B., 15, 190; 43, xxiv; the self-existent B., teacher of *Pragāpati*, 43, 404; the *Purusha* or Highest Person is B., 15, 19; 25, 6, 6 n., 513; 34, 174; 43, 4, 207 sq.; the highest oneness reached by seeing the lord of the world as the Person who has his

source in B., 15, 38; the word B. denotes the Highest Person (*Purusha*), the highest Self, and the Lord, 48, 4, &c.; meditation on *reflection* as B., 1, 115; *sight* is B., 15, 155; *Siva*, *Hara*, *Rudra*, &c., as names of B., 15, xxxiii sq.; 48, 667; the essence of *Rudra*, 15, 324; superior to *Siva*, 34, xiv; meditation on *speech* as B., 1, 111; 12, 206 sq.; 15, 36, 64, 152 sq.; ‘as far as B. reaches, so far reaches speech;’—wherever there is B., there is a word; and wherever there is a word, there is B., 1, 186; meditation on B. as word and non-word, 15, 321 sq.; meditation on the *sun* as B., 1, 54 sq., 65 sq.; 15, 306, 317 sq., 335 sq.; 41, 366; 43, 91; 44, 459 sq.; compared to reflected images of the sun and the like, 38, 157-9; 48, 613-15; is the light equal to the sun, 14, 388; is called *Tadevama*, 1, 152; 152 n.; *time* and non-time, two forms of B., 15, 317; compared to a fig-tree, whose roots grow upward and whose branches grow downward, 15, 21; the great tree of B., 8, 370, 370 n., 372; meditation on *understanding* as B., 1, 115 sq.; 8, 338 sq.; 15, 57, 65; *Vāyu* invoked as the visible B., 15, 45, 53; worship of *Vishnu* (*Nārāyaṇa*, *Krishna*) as the supreme B., 7, 156; 8, 87, 110, 110 n.; 25, 5, 5 n.; 34, xxii n.; the lord B. seated on his lotus seat within *Krishna*, 8, 93; *Krishna* greater than B., 8, 96; the great B. is a womb in which *Krishna* casts the seed, 8, 107; *Vishnu* full of the B., 8, 347, 351; the highest place of *Vishnu*, 15, 324; B. superior to *Vishnu*, 34, xiv; the highest B., i.e. *Vishnu*, possesses two forms, 48, 89; B. or *Vishnu* the Self of the world, 48, 92 sq.; called *Vāsudeva* by the *Bhāgavatas*, 48, 524 sq.; meditation on *water* as B., 1, 117; water, the quarters, the stars, the moon, are forms of B., 1, 66; meditation on *will* as B., 1, 112 sq., 113 n.

(d) ONENESS OF THE B. (NEUT.).

All this is B. Let a man meditate on that (visible world) as beginning, ending, and breathing in it (the B.)

... *He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks and who is never surprised, he, my self within the heart, is that B.*, 1, 48; 48, 133; is the Self seen in earth, heaven, air, &c., within all, 1, 260; 15, 128 sq.; 34, 154-62, 230; 48, 259, 318 sq., 371-4; all worlds are contained in B., 15, 21; 48, 768; pervades everything, 8, 104; 48, 92 sq.; is all things perceptible, B. alone is all this, B. is the Self of the world, 8, 180, 192; 15, 37, 307; 34, xxviii, xxx, 23, 94, 107, 109, 11, 156, 267, 357; 38, 138, 165, 208, 341; 48, 20 sq., 85, 88, 91, 93-5, 133, 257, 260 sq., 290, 306, 391 sq., 399, 408, 458, 659, 662, 637; both unity and diversity or manifoldness are true of B., as there are elements of plurality in it, 8, 374 sq., 374 n.; 34, xxviii, 321 sq., 345 sq.; 48, 89; everything is centred in it, 15, 36; the bright, immortal Person in everything, the Self, the Immortal, B., and the All are the same, 15, 113-17; being one only, rules over all germs, over all forms, over all and everything, 15, 255 sq.; one only without a second, and undivided, nothing apart from B. exists, 34, xxvii sq., 1, 286, 321, 349-54, 395 sq.; 38, 12, 13, 158, 160, 168-71, 175 8c, 202, 327-9, 110; 48, 28 sq., 39, 73, 80, 91, 105, 126 sq., 176, 366; some metaphorical expressions, seemingly implying that there is something different from B., explained, 34, lxx; 38, 175-80; all things are effects of B., or are B. itself, 34, cxix sq.; is the real giver of the gifts bestowed by princes on poets and singers, 51, 8c n.; Indra declares that he is one with B., 34, 101 sq., the ten objects and the ten subjects cannot rest on anything but Brahman, 34, 101; subsists apart from its effects, 34, 350; *the father-mother and B., the fathers are B., B. are these gamhâs; man and woman are born from B., women are B. and so are men*, 38, 61 sq.; 48, 191, 559 sq.; although one only, it is, owing to the plurality of its powers, meditated upon in more than one way,

38, 220; the uniform B. viewed as manifold through Nescience, 48, 127, 180, 344; is Heaven and Earth, 48, 191; *all sentient and non-sentient beings spring from B., are merged in him, breathe through him, are ruled by him, constitute his body; so that he is the Self of all of them*, 48, 717.

(c) THE B. (NEUT.) AND THE WORLD.

The B. as the cause or creator of the world, 1, 64; 15, 231-7; 34, xxix sq., xl, xlvii sq., l, lii, 50, 60 sq., 202, 233, 267-74, 299-317, 344, 352 sq., 361 sq., 381-6; 38, 3-73, 391 sq.; 44, 27 sq., 409; 48, 28, 200, 215 sq., 234, 240, 242, 254 6, 271, 285, 354-408, 413-79, 532-40, 584, 608, 643, 767; the source of all beings, the womb of the world, 15, 28; 34, 83, 85, 135-9, 288; 48, 140; is the support of the universe, 8, 104, 180, 180 n., 192; *is that from which the origin, subsistence, and dissolution of this world proceed*, 8, 180, 192; 34, xxxii, xcii sq., 15-19, 107, 109, 117, 283; 48, 3, 94, 156-61, 174, 255, 258-61, 266; is the seed of the tree of worldly life, 8, 313; in the beginning B. was all this, 15, xviii, 318; 44, 27 sq.; 48, 391; *that from whence these things are born, that by which, when born, they live, that into which they enter at their death, try to know that*. That is B., 15, 64; 48, 91, 156; covered himself, like a spider, with threads drawn from the first cause (pradhâna), 15, 263; not only the operative but also the material cause of the world, 34, xi, xciv sq., 49, 60 sq., 264 sq., 283-8, 317, 320-39, 346 sq., 361 sq.; 48, 142; creates the world without instruments, 34, xlix sq., xc, 316-9, 351 51; creation and reabsorption of the world a mere sport of B., 34, l, 356 sq.; 48, 405 sq., 476 sq., 610; as a creator and dispenser, acts with a view to the merit and demerit of the individual souls, and has so acted from all eternity, 34, l, 357 61; relation of the non-sentient matter to B., 34, lxx; 48, 242; called Non-being, previously

to the origination of the world, 34, 267; is different from the world, 34, 284; 48, 188 sq., 413 sq., 417; the order in which the elements are retracted into B. is the reverse of that in which they are created, 38, 25 sq.; 48, 402-6; by offering up his own self in the creatures, and the creatures in his own self, B. compassed lordship over all creatures, 44, 417 sq.; the world (Pradhāna, Prakṛti) constitutes its body, 48, 93, 135, 406, 419-24, 518 sq., 542, 544; was the wood, the tree from which they shaped heaven and earth, 48, 401; the maker, the Lord, the Person, the womb, 48, 407; the non-difference of the world from B., the highest cause, proved, 48, 430-67; the entire world springs from Nescience attached to B., which in itself is absolutely unlimited, 48, 445, where B. abides during pralaya and creation, 48, 460; effects by its mere will and wish the creation of the world, 48, 471 sq.; divides itself into ether, air, &c., 48, 473; devoid of parts, yet creates, 48, 473 sq.; B. and the world related, as the snake and its coils, 48, 618-21; the power of creating and ruling the world belongs to B. only, not to the released soul, 48, 766-71. See also Cause.

(f) THE B. (NEUT.) AND THE INDIVIDUAL SOUL.

The recognition of the self in man as identical with the highest Self or B. is the highest object of the Upanishads, 1, xxv; 15, xxvi; 34, xxxii, civ sq., 22-47, 265 sq.; 48, 171-200, 255 sq.; Ātman or Self is one with the B., 1, xxx; 15, 36, 178-81, 237, 290 sq.; 34, 14, 30 sq., 36, 43, 79, 105, 241, 264 sq.; 38, 209, 288; 48, 23 sq., 184, 191, 205, 258, 560, 564, 658; relation of the individual soul to B., 1, 84; 34, xix, xxx sqq., lvii sqq., xcvi-c, 64-289; 38, 61-73, 396 sq.; 48, 195 sq., 257-353, 393, 459, 559, 561; *thou art that* (tat tvam asi), 1, 101-9; 34, xxvii, xlix, 23, 31, 51-6, 104, 113, 115 sq., 122, 125, 185, 197, 250 sq., 266, 279, 321-3, 326, 343, 345; 38, 32, 46, 65 sq., 138, 140, 173, 197,

209 sq., 238, 243, 291, 333-7, 339, 370, 397, 408; 48, 126, 129-38, 184, 191, 203 sq., 209, 214-18, 228 sq., 344, 458, 467, 541, 550, 564, 659, 759; colloquy of the departed and B., 1, 278 sq.; it dwells not on earth, nor in the sky, &c., but only in the self of the devoted man, 8, 179 sq.; man, being abandoned by the B. (i.e. the mind), is said to be dead, 8, 238; individual soul and B. are absolutely one, 8, 241; 14, 278, 278 n.; 34, xx, xxv, xxvii, xxx, 104, 114-16, 322, 343 sq.; 38, 30, 31, 33 sq., 42 sqq., 138, 146, 149, 48, 21, 102, 269, 467; the B. and the released soul, the released soul united with the B., 8, 248, 250; 34, xxx, 157, 178, 180 sq., 191; 38, 392-402, 408 sq.; 48, 160, 192, 296-8, 354; *I am B.*, 15, 88; 34, 31, 44, 104, 115, 185, 326; 38, 32, 46, 66, 173, 339, 355, 408; is the principle from which a mortal springs again after death, 15, 150 sq.; he only who is alone, i.e. knows his self to be one with B., is satisfied, 15, 236; 'My soul (ātman) dwells in the B. that it may be immortal,' 30, 228; the soul is a part of B., 34, xxv; 48, 558-67; both matter and the individual souls are real constituents of B.'s nature, 34, xxviii; in it the individual soul is merged in the state of deep sleep, 34, lxi sq., 180, 273; 38, 144 9, 152 66, 176; 48, 604 sq.; individual soul different from B., 34, 111 16, 344 sq.; 48, 209, 212, 256, 427 sq., 468 sq., 658; soul and B. both different and non-different, 34, 277 n., 345; 48, 191; is superior to the individual soul, 34, 345; is 'that,' the inward Self is 'thou,' 38, 335; has individual souls for its body, 48, 130, 132, 141 sq., 254, 392, 394, 406, 435 2, 469 sq.; is the internal ruler of the individual souls, 48, 132-4, 607-11; the soul has its Self in B., 48, 133 sq., 141; B., soul, and matter, in their relation, 48, 138 15, 227; imparts to the released souls infinite bliss, 48, 198 sq.; the Person of the size of a thumb is B., 48, 325-7, 347-9; all beings are effects of B., and hence have B. for their inner Self, 48,

353; soul saved by meditation on B., 48, 394; cannot be fully understood by the individual soul, 48, 396; the imperfections of the soul are not B.'s, 48, 563 sq.; 607-11; the term B. applied to the individual soul, 48, 655 sq.; to be meditated upon as the Self of the devotee, 48, 716-18.

(g) DEVOTION TO AND ABSORPTION IN THE B. (NEUT.).

The path. of the gods leading to B., 1, 68, 80, 276-8; 15, 327 sq.; 34, xxix sq.; 38, 383 sq.; 48, 648-51; 747 sq.; union with the B. reached by good conduct, by performing religious rites, and the like, 2, 218; 7, 183; 8, 106, 162, 235, 313, 336, 339 sq.; 342, 370; 14, 219, 266, 309; 15, 176 sq.; 336; 25, 25, 34, 34 n.; 45, 45 n.; 212 sq.; 212 n.; 119, 119 n.; sacrifice of B. with B., in B. by B. for B., 8, 61, 61 n.; the sage possessed of devotion attains to unity with B., 8, 64, 64 n.; 70, 231 n.; 245, 245 n.; 398, 413; happiness in union with B. that is free from defects and equable, 8, 65 sq.; 66 n.; 48, 337; the devotee of *Kṛishna* fit for union with B., 8, 110; the true *Brahmāṇa* he who is attached to the B., 8, 147; the devotee attains to that B. after perceiving which he understands the *Pr* a, 8, final release is assimilation with B., 8, 253, 253 n.; 255; 34, 28 sq.; 31; 38, 329; 15, 113; 49 (i), 130; the seat of the B. (*brahmayoni*) in the self, 8, 257, 326, 326 n.; Mind and Speech go to B., the self of all beings, to ask which of them is superior, 8, 263 sq. and n.; speaking of the B., Speech always produces eternal emancipation, 8, 265; tranquillity is the eternal B., 8, 277; he who adheres to the B., identifies himself with the B., becomes a *Brahmakārin*, 8, 283 sq.; *there is nothing else more delightful than that, when there is no distinction from it. . . . Entering it, the twi*born do not grieve, and do not exult. *They are not afraid of anybody, and nobody is afraid of them*, 8, 285; those whose wishes are fixed on good vows, and whose sins are burnt

up by penance, devote themselves to B., 8, 288; assimilation with the B. obtained by going the path of the four *Āśramas*, 8, 316; 14, 275; the mode of conduct which is full of the B., 8, 341; various *Brāhmins* teach various paths leading to union with B., 11, 168, 168 n.; 170 sq.; the Brahmanic teaching as to union with B. criticized by Buddha, 11, 171-85; meditating on the syllable *Om*, the ascetic becomes one with B., 14, 283 sq.; 'the vessel of B.,' the body of the ascetic, 14, 284, 284 n.; 25, 214; by worshipping B. he becomes B., 15, 67 sq.; let us love the old B., 15, 241; by knowledge, penance, and meditation one goes beyond B. (m.) to union with B. (n.), 15, 301; having broken through the four spheres of the Sun, the Moon, the Fire, and Goodness, the worshipper beholds B., 15, 338; Veda-knowledge and Veda-study procure union with B., 25, 165, 507; 44, 99; he who knows the Self enters B., the highest state, 25, 513; union with B. is the reason for the absence of all contact with evil, 38, 144; on the attainment of B. there take place the non-clinging and the destruction of sins, 38, 353-6; having destroyed by fruition all good and evil works, he becomes one with B., 38, 362 sq.; 48, 726 sq.; there is absolute non-division from B. of the parts merged in it, 38, 376 sq.; six doors to the B., viz. fire, wind, waters, moon, lightning, sun, 44, 66 sq.; inquiry into the mode of the going to B. of him who knows, 48, 728-43. *See also* *Brahmanivāna*.

(h) KNOWLEDGE OF THE B. (NEUT.).

B. is the flower, the secret doctrines are the bees, 1, 10; *a father may . . . tell that doctrine of B. to his eldest son, or to a worthy pupil. But no one should tell it to anybody else, even if he gave him the whole scart* earth, full of treasure, for this doctrine is worth more than that, 1, 44; is perceived by the warmth of the body, is seen and heard, 1, 47; meditation on B. with reference to the body and with reference to the

gods, 1, 53 sq., 58, 151 sq., 152 n.; 15, 67 sq.; shining of the face of one who knows B., 1, 64, 67; meditations on B. and their results, 1, 66 sq.; 34, lxx-lxxv, 25, 31, 94, 105-11, 174; 38, 19 n., 177 sq., 184-284, 333-7, 342-5, 402; 43, xxiv, 400; 48, 26, 82 sq., 99 sq., 155 sq., 185-9, 255, 294, 651 sq., 715 sq.; we know B., and yet do not know it, 1, 148 sq., 149 n.; by knowledge of B. we obtain immortality or final release, 1, 149; 8, 77, 103; 15, 245, 258 sq., 322; 34, 41-3, 283; 38, 285, 290-306, 355; 48, 83, 198, 274 sq., 624; *he who knows that highest B. becomes even B.*, 1, 276 sq.; 8, 81; 15, 41, 54, 256 sq.; 34, 25, 29, 31, 186; 38, 375-7; 48, 16, 18, 23, 100, 183, 188, 192, 209 sq., 214, 233 sq., 392, 681, 686; discussion on B. between Bilâki and Agâtasatru, 1, 300-7; texts giving instruction about the B., 8, 102; is the sole, the highest object of meditation or knowledge, 8, 104, 127 sq., 310, 369; 48, 87, 311-14, 395, 637-85, 689 sq.; meditation leads to union with B., 8, 128, 128 n.; 15, 301; understanding of the B. by means of the Vedas, 8, 147, 171-4, 369; 34, 10, 23 sqq.; knowledge of the B. the highest achievement of a Brâhmana, 8, 160, 182; 25, 25, 25 n.; the gods inferior to those who know the B., 8, 161, 161 n.; 15, 49; Brâhma-vidyâ, the eternal mystery, 8, 166, 166 n.; knowledge of B. acquired by living the life of a Brâhmaçârin, 8, 175-9; not to be seen in the four Vedas, 8, 179 sq.; attained by means of knowledge, not by works, 8, 180, 185; 15, 39; knowledge of the B. will not lead to littleness, 8, 191; Kṛishna declared to Arguna the Supreme B., the seat of the B., 8, 230 sq.; is not to be apprehended by the senses, but only by the mind, 8, 257 sq.; 15, 22, 39; Ganak turns the wheel, the nave of which is the B., 8, 306; knowledge of B. obtained by penance and sacred learning, 8, 308; *as in a mirror, so B. may be seen clearly here in this body; as in a dream, in the world of the*

Fathers; as in the water, he is seen about in the world of the Gandharvas; as in light and shade, in the world of Brâhmâ, 15, 22; can only be apprehended by the words 'He is,' 15, 23; knowledge of B. the foundation of all knowledge, told by Brâhmâ, 15, 27 sq.; only pious Brâhmanas worthy of receiving the science of B., 15, 41 sq.; *he who knows the B. as non-existing becomes himself non-existing; he who knows the B. as existing, him we know himself as existing*, 15, 57; he who knows that he is B. becomes all this, 15, 88; teaching of B. by No, no, 15, 108, 185; 34, lxiv; 38, 166-75; 48, 611 sq., 615-18, 661; is a deity about which we are not to ask too much, 15, 131; in B. knowledge and ignorance are hidden, 15, 255; no sins ever approach him who knows B., 15, 319; means of the worship and knowledge of B., 15, 343 sq.; teaching the B., 25, 51; knowledge of B. purifies, 25, 187 sq.; knowledge of B. increased by Brahmanic rites and Veda-study, 25, 204; 48, 117; ascetics recite texts and meditate on B., 25, 205 sq.; knowledge of B. the subject of the *Gânakânda*, 34, x, lxx, lxxviii sq., 9, 15, 19, 31-73, 158, 157, 159, 324; 38, 8, 161 sqq., 378, 393; on the qualification of gods for brahma-vidyâ or knowledge of B., 34, xxxvii, 216-23; 18, 326-35; Sûdras not qualified for brahma vidyâ, 34, xxxvii, 223-9; 48, 337-45; Scripture does not contradict itself on the all-important point of B., 34, xl, 263-8; is to be known only from Scripture (Vedânta texts, Upanishads, 34, lxi sq., 22-47, 307, 350-2, 355; 48, 3, 74 sq., 153, 161-71, 255, 617 sq.; different modes or forms of meditation on B., 34, lxvii sq., lxxiv, lxxvi, 107-9; 38, 201-4, 337-40; 48, 629-43; knowledge of B. is not subordinate to action, but independent, 34, lxxv, 10-12, 29; 38, 285-95; fruit or result of knowledge of B., 34, 11, 14, 18, 24 sq., 26-9, 231, 266, 300, 327; 38, 117-119; 48, 5, 7; conditions for engag-

ing in the inquiry into B., 34, 12; 48, 10 sq., 305; the body is an abode for the perception of B., 34, 178; texts exhorting us to strive to see B., 34, 349; Bāhva explained B. by silence, 38, 157; is not apprehended because it is unevolved, 38, 171; in the state of perfect conciliation the Yogins apprehend it, 38, 171 sq.; not the subject of injunctions, 38, 185, 162-6, 359; some persons, although knowing B., yet obtained new bodies, 38, 235; the state of being grounded in B. belongs to the wandering mendicant, 38, 300-3; Atharva-veda correlated with knowledge of B., 42, lix; inquiry into B., 48, 3-156; to be known after the knowledge of works has taken place, 48, 5; knowledge of B. puts an end to Nescience, 48, 9, 11; meditation on B. and knowledge of B. the same, 48, 82 sq.; release not due to knowledge of non-qualified B., 48, 129-38; Nescience not terminated by cognizing B. as the Universal Self, 48, 145-7; meditation on non-dual B. enjoined by all Vedānta texts, 48, 193, 197-9, 252, 260, 316, 715 sq.; even men knowing B. must avoid what is forbidden and do what is prescribed, 48, 288; meditation on B. is the means of attaining intuition, 48, 305, 681, 732; knowledge of B. to be understood as knowledge of the Veda in general, 48, 631; Brāhmanas discourse on the supreme B., 49 (i), 127. *See also* Knowledge, and Meditation.

(6) THE HIGHER AND THE LOWER B.

B. (m.) who is full of the B. (n.) is lord of all entities, and identical with Vishnu, 8, 317; higher and lower B., 'the two entered into the cave (of the heart)', 15, 12 n.; two forms of B., the material and the immaterial, the mortal and the immortal, 15, 107 sq., 306; B. (m.) a personal god, only a manifestation of the Brahman (n.), 15, 302 sq.; the syllable Om is the high and the low B., 15, 308; highest and lower B. distinguished, 34, xix sq., xxxii sq., xxxvi (masc. and neut.), 61-4, 171-4; 38, 7, 166, 202 sq., 401 sq.;

48, 313 sq.; lower B. associated with Mâyâ, 34, xxv; lower B. called Īvara, the Lord, 34, xxv, xxvii; in its causal and its effected state, 34, xxix; 48, 336, 422, 459, 542; higher and lower B. not distinguished by Upanishads, nor by Bādarāyana, nor by Rāmānuja, 34, xxxi, c, cxiii, cxv sq.; the B. to which the departed soul is led by the path of the gods is not the highest B., but the lower B., 34, lxxxii, xc sq.; 38, 389-402; 48, 748-52; Sāṅkara's distinction between a lower and a higher B. not valid, 34, xci-xciv; the lower B. is the vital principle in all creatures, 34, 172 n.; the world of the lower B. is called Satyaloka, 34, 181; lower B. is for the purpose of worship or meditation, 34, 330; 38, 155 sq., 161 sq., 391; the qualified B. is the object of the discussion on the difference or non-difference of the cognitions of B., 38, 185; results of meditations on the qualified B., 38, 161 sq., 185, 402-4; the qualified B. is fundamentally one with the unqualified B., 38, 248; worlds of B. can only refer to the lower B., 38, 390; on account of its proximity to the higher B., the lower B. can be designated by the word 'B.' 38, 391; immortality is possible only in the highest B., not in the effected one, 38, 392; the qualified B. also may be spoken of as being the Self of all, 38, 394; B. having for its body all beings in their gross state, is the effect of B. having for its body all beings in their subtle state, 48, 132-4; Prakṛti denotes B. in its causal phase when names and forms are not yet distinguished, 48, 399; used in a double sense, 48, 533 sq.; differentiation of names and forms is the work of B., not of Hiranyagarbha, 48, 578-83; the effected or the highest B. is the soul's aim, according as the meditation is, 48, 752-4.

(7) PASSAGES IN WHICH B. MAY BE EITHER MASC. OR NEUTER.

B. at the head of the Sādhyas, 1, 13; obtained the victory for the Devas, 1, 19 sq.; worshipped by

prayers and offerings, 2, 108, 203, 299; 11, 180; 25, 91; 29, 85, 121, 141, 150, 161, 189, 207, 210, 219, 221 sq., 232, 290, 294, 319-21, 323, 344, 347, 368; 30, 124, 148 sq., 169, 175, 183, 194 sq., 243; 36, 41; 42, 94, 323; 43, 25, 291; a part of the house called 'seat of B.,' 2, 108; marriage rite of B., 7, 108; 25, 79; 29, 166; Vishnu is B. personified, 7, 293; 8, 347; appealed to as umpire, by the quarrelling Prâṇas, 8, 271, 273 sq.; 15, 202; teaching and studying the Veda a sacrifice to B., 14, 256 sq.; 25, 49, 87 sq.; 29, 217 sq.; 44, 95-9; funeral oblations offered in the mouth of B., 14, 268; the night of B., the muhūrta sacred to B., 14, 276, 309; 25, 143, 143 n.; worshipped by ascetics, 14, 280; the teacher is the image of B., 25, 71; punishment, formed of B.'s glory, 25, 218.

(k) THE GOD B. (MASC.), ALSO CALLED SAHAMPATI, SVAYAMBHŪ, OR HIRANYAGARBHA.

Branches of knowledge traced back to B., 1, 14, 141; 8, 312, 314-93; 14, 163 sq.; 15, xxxix, 27, 227, 256; 43, xviii; 48, 281; the Self is B., 1, 245; is the essence of the Veda, Veda belongs to him, 1, 259; 29, 368; men who perform sacrifices dwell after death with the gods and B. in heaven, 2, 140; the age of one B. a day and a night of B., 7, 1, 1 n., 78; 8, 79 sq., 80 n.; 25, 20 sq.; acquired his present exalted position in consequence of good deeds (Karma) in former existences, 7, 153; 11, 163 sq.; 48, 259; part of the hand sacred to B., 7, 198; 14, 21, 166; 25, 40; four-faced (Katurmukha), 8, 83, 90, 93, 103, 315; 25, 251; 48, 90, 312 sq.; in the list of gods of the Anugītā, 8, 219; B. Svayambhū, the first of the Devas, the maker (creator) and preserver of the world, 8, 244; 15, 27-9, 315; 25, 3-18, 21 sq., 24 sq.; 35, 37; 45, 244 sq.; 48, 236, 238; is the first among all the patriarchs (Pragâpatis), 8, 354; the Plaksha, the ever holy field of B., 8, 354; the virtuous praised by B. even, 10 (i), 59: no

one in the world of Brahmans equal to Buddha, 10 (ii), 14, 30, 45; 'B. is my witness,' 10 (ii), 78; Buddha compared with B., 10 (ii), 84; 19, 220; 49 (i), 104; the divine, and the human, and B.'s region, B.'s treasure, 10 (ii), 90; he who is endowed with the threefold knowledge, is calm, and has destroyed regeneration, he is B. and Sakka, 10 (ii), 117; 'who, be he a god, or B., or Indra,' 10 (ii), 189; union with B., only to be attained by Right Conduct, 11, x, 159-64, 183-5, 201-3; assemblies of B. one of the eight kinds of assemblies, 11, 48; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by B., 11, 154; the idea of B. in Buddhism, 11, 162-5; of modern Hindu theism, 11, 163; in each of the infinite world systems there is a B., 11, 164; a friend and follower of Buddha, 10 (ii), 119 sq.; 11, 116 sq., 117 n., 164; 13, 121; 19, 347 sq., 350, 352; 21, 69 sq., 349; 35, 118, 118 n., 301 sq.; 36, 24, 343, 373; 49 (i), 198, 200; (ii), 91, 165; beseeches Buddha to proclaim the truth, 11, 164; 13, 84-8; 19, 165-7; 21, 55; 36, 41 sq.; 49 (i), 168, 173; Buddha knows B., the world of B., and the path which leads to it, 11, 185 sq.; worship of B. denounced, 11, 199; 36, 21; a king surrounded by trusty servants is superior even to B., 14, 82; sacrificers are equal to B., 14, 102; 25, 185; through penances Bharadvâga and others became equal to B., 14, 329; that part of the Self which belongs to ragas is B., 15, 304; Sanatkumâra, the son of B., 19, 24; unmoved in the midst of the kalpa-fire, 19, 184; Indra humbly approaches B., 19, 188; 49 (i), 107; established by Buddha, 19, 193; the swan his vehicle, 19, 309 n.; B. Sahâmpati and his 12,000 followers, 21, 5; men may be reborn as Brahmans, 21, 125; seats of B. gained by hearing the Dharmaparyâya preached, 21, 332, 335; is the king of all Brahmakâyika gods and father of the Brahma-world, 21, 387; saints

preach under the shape of B., 21, 401, 411; Manu the son of self-existent B., 25, xii, lvii, lxi, lxiv, 19, 19 n., 26; laws (of Manu) revealed by B., 25, xv, xvii, xcvi, 19, 354; 33, 35, 35 n.; born in the mundane egg, 25, 5, 5 n.; 48, 312, 580; creates and destroys the world over and over again, 25, 17 sq., 21 sq.; created animals for sacrifices, 25, 175; 'the court of (four-faced) B.,' 25, 254; true testimony is revered by B. himself, 25, 268; created the castes, 25, 326, 413; in the highest order of beings produced by Goodness, 25, 495, 495 n.; messenger of B. invoked against the demons, 30, 212; ordeals ordained and watched by B., 33, 115, 119, 253, 315; Mahā-B. is mighty, and he is only one, 36, 50; Brahmins (pl.), the highest gods, also long for the righteous man, 36, 221; sons of B.'s mind, 38, 235; compact of *Bṛihaspati* with Indra and B., 42, 127; the spotless B. is the moon, 44, 317; with Soma for his leader, 44, 318; B. *Kāturmukha*, *Sanaka*, and similar mighty beings dwelling in this world, 48, 90; beings from B. down to a blade of grass, 48, 156, 259, 445, 473; *Nārāyaṇa* alone existed, not B., nor *Siva*, 48, 240, 461, 522; represents the souls in their collective aspect, 48, 312 sq.; the *Devas* from B. downward possess a body and sense-organs, 48, 328-30; is created and the *Vedas* delivered to him, 48, 334 sq.; B. and the other gods originated from the Self, 48, 397; eight hundred millions of Brahmins (inhabitants of the B. worlds) purified by the eye of wisdom, 49 (i), 180; a preacher of the Law attains the supreme throne of B., 49 (i), 183; B., *Vishnu*, and *Siva*, 49 (ii), 196-8, 200; precedence of the great B., 49 (ii), 57; the palace of Lord B., 49 (ii), 172. *See also* *Uraśyagarbha*, *Sahampati*, and *Svayambhu*; B.'s heaven, world of B., *see* *Brahma*-world.

Brahman, m., t.t., a certain priest. *See under* *Priests* (*at*, *hi*).

Brāhmana (masc.). **Brāhmaṇas**, members of the priestly caste.

- (a) B. as priests at religious rites.
- (b) B. revered as holy and divine beings.
- (c) Duties of B. and restrictions for them.
- (d) Exceptional laws regarding B.
- (e) B. and kings or nobles (*Kshatriyas*).
- (f) B. in Buddhist and Gāina texts.

(a) B. AS PRIESTS AT RELIGIOUS RITES.

Speaking to B. is auspicious and purifying, 2, 34, 221; 30, 184, 199, 208; to be fed at all rites for gods or manes, 2, 138, 151; 7, 156, 262; 14, 256 sq.; 25, 93, 98; 29, 320; 30, 119; take the place of sacred fire at *Śrāddhas*, 2, 140; 25, 114; to be fed at *Śrāddhas*, 2, 143, 148, 150 sq., 255; 7, 76 sq., 83-7, 253-5; 14, 267, 270; 25, 98-111, 113 sq., 116-24; 30, 225, 234-6, 292 sq.; B. who are unfit to be invited to a *Śrāddha*, 2, 145; 7, 252 sq.; 14, 51 sq.; 25, 103, 107, 109, 111; B. who sanctify a company at the *Śrāddha*, 2, 146, 259; 7, 253-5; 14, 52 sq.; 25, 110 sq., 110 n.; represent the deceased ancestors at the *Śrāddha*, 7, 85 n., 232-8, 232 n., 250 sq.; 29, 105-8, 111, 250-5; offerings to the manes offered in the mouth of B., 14, 268; 30, 228; are the ancient deities of the funeral sacrifice, 25, 114; an enemy of B. excluded from *Śrāddha* feasts, 25, 104; the hand of a B. is the mouth of the Fathers, 29, 254; distribution of food to B. at the end of religious rites, 2, 299; 12, 309 n.; 29, 15 sq., 32, 101, 130, 135, 171, 176, 192, 205, 208, 215, 250, 272, 288, 293, 300, 327, 331-3, 336, 338, 349 sq., 354, 374; 30, 14, 38, 81, 93, 158, 160, 175, 184, 203, 241, 246, 265, 286, 288; offence of neglecting to invite and feed a B. or of insulting him by offering him uneatable food, 7, 33; gifts bestowed on B., 7, 159-61, 181, 203, 204, 271-6; 14, 135 n.; 30, 218, 284; 12, 341, 445, 360; 49 (i), 15, 22; pronounce auspicious words, benedictions, 7, 215, 237; 29, 172, 205, 215, 250; 30, 95, 137, 158, 160, 162, 184, 203, 204, 241, 269, 271, 279, 281; sacrifices without gifts of food to B. condemned, 8, 119; 25, 93; B. only can be priests, 12, 25, 25 n.; 30, 321;

worship of Agni and the eastward migration of the B. from the Sarasvatī to the Sadānīra, 12, 104 n., 105 sq.; 'The B. (priests) are the guardians of this sacrifice;' for guardians of the sacrifice, indeed, are those B. who are versed in the sacred writ, because they spread it, they originate it, 12, 134, 225; what is agreeable to the B. is auspicious, 12, 135; fulfilment of wishes obtained by B. staying in one's house, 12, 292; no one but a B. is allowed to drink of the residue of the Agnihotra, 12, 338, 338 n.; the word of a B. purifies, 14, 72, 171; 25, 191; offerings made into the mouths of B. are the best, 14, 138 sq.; the hand of a B. is his mouth, 14, 209; 29, 118: legends repeated in the assembly of B., 15, 14; food given to B. reaches the gods, 29, 16; the place of the B. at a sacrifice, 29, 24; *prāṣita*, a sacrifice deposited in a B., 29, 31; gifts made to B. at a wedding, 29, 38 sq.; 30, 196; a name pleasing to the B. to be given to a child, 29, 50; Veda-study to be interrupted in the presence of B. who have not had their meal, 29, 118: the bride's shift to be given to a B., 29, 171; 30, 270; shave the child's hair, 29, 185; 30, 217; fees to be given to B. at the end of studentship, 29, 227; but see also Teacher; five B. breathe upon the new-born child, 29, 295; fed at the beginning of ceremonies, 29, 301, 301, 428; 30, 137, 162, 204, 269, 271, 279, 283; of all food a due portion must be given to B., 29, 388; 30, 24; only a B. may make the *Bali*-offerings for the householder, 30, 23; B. women pronounce blessings at the *Simantonnayana*, 30, 55; do not eat an uncompleted sacrifice, 42, 142; sterile cows must be given to the B., 42, 171-9, 656-61; a cow presented to an offended B., 44, 195; the metal vessels of a deceased sacrificer to be given to a B., 44, 205, 205 n.; the *Sautrāmāṇi* is a B.'s sacrifice, 44, 260; a B. lute-player sings of the king's sacrifices and gifts, 44, 356 sq., 359: are the

fields on which gifts sown grow up as merit, 45, 52; congratulate King *Suddhodana* on Buddha's birth and receive gifts, 49 (i), 8-10.

(b) B. REVERENCED AS HOLY AND DIVINE BEINGS.

Do not speak evil of the B., 1, 32; 8, 320; 14, 298; 25, 166; one should not curse a B., and not say to him anything except what is auspicious, 1, 251; 7, 155; 25, 436; purification prescribed on touching a B., 2, 59; classed as sacred with gods, idols, cows, and the like, 2, 94 sq., 220; 7, 228; 14, 36, 245, 323; 25, 135-8; 33, 222; to be honoured and revered, 2, 128; 7, xxix, 13, 194; 8, 119; 25, 86, 399, 588; a B. who has studied the *Vedas* and a he-goat crine the strongest sexual desires, 2, 136; witnesses to be sworn in the presence of the gods, the king, and B., 2, 247; 25, 269; death in a fight for the sake of B. purifies, procures heaven, &c., 2, 250; 7, 18, 67; 14, 106; 25, 185, 416, 417; remains always pure, 2, 254; 14, 132 sq.; 25, 421; gods and B. must be present at ordeals, 7, 55; 33, 260, 262; *the gods are invisible deities, the B. are visible deities. The B. sustain the world. It is by the favour of the B. that the gods reside on heaven; a speech uttered by B. whether a curse or a benediction never fails to come true. . . . When the visible gods are feared, the invisible gods are surely pleased as well*, 7, 77; have the power to purify from sin and defilement, 7, 103; 25, 117 sq.; when a B. has met with an accident, Vedic study must be interrupted, 7, 125; he must not step on the shade of a B., 7, 203; superhuman power of a pious B., 7, 243, 245; 25, 398; the B., the *Veda*, and the sacrifices created by the Brahman, 8, 120; denounced as impostors by unbelievers, 8, 214; the *Anugītā* told to *Kṛishṇa* by a B. who came from the heavenly world and the world of Brahman, 8, 231; *Bṛhaspati* is the lord of B., 8, 346; these B., the creators of the world, 8, 387; 25, 436; the B. is the repeller of the *Rakshas*, 12, 36; the B. are the human gods, 12, 309 sq., 374; 25, 398 sq., 447; 26, 341:

42, 164, 329, 529; a learned B. resembles a sacred fire, 14, 18, 18 n., 51; 25, 93; a Snātaka should not pass between a fire and a B., nor between two B., 14, 61; learned B. incur no guilt, for a learned B. resembles a fire and the sun, 14, 130 sq.; a B. is a fire, for Agni is a B., 14, 138 sq.; *what B. riding in the chariot of the law (and) wielding the sword of the Veda, propound even in jest, that is declared to be the highest law*, 14, 145; have two names, two mouths, two kinds of virile energy, and two births, 14, 209 sq.; way must be made for a B., 14, 243; a place where B. sit, sacred, 14, 249; the eternal greatness of the B. is neither increased nor diminished by works, 14, 261, 274; duties towards B., 15, 52; 25, 588; 44, 100; power of their curse, charms and incantations their weapons, 15, 218; 25, 436, 436 n.; 42, 170 sq., 130-2; encoium of the B., 25, xii, 24 6; Somapas, &c., the manes of B., 25, 112; not to be touched by one who is impure, 25, 151; a fort must be supplied with B., 25, 228; to be honoured after a victory, 25, 248, 248 n.; to protect B. arms may be taken up, 25, 315; a learned Brāhmaṇa is lord of the whole world, 25, 385; is superior to all castes, 25, 402; doing good to and worshipping B., a penance, 25, 446, 476; produced by Goodness, 25, 494; Bali offerings to Brahman and the B. at the Vaiṣvadeva sacrifice, 29, 85; worshipped at the Tarpana, 29, 122; to Agni belongs the B., 29, 307; 44, 89; food and the B. protect the house, 29, 348; before reaching B., one should dismount from a carriage, 29, 364; Rāvana or another demon, the B. with ten heads, the first to be born, 42, 25, 374 sq.; charnefound by B., Rishis, gods, 42, 29; have found medicinal plants, 42, 34, 292; imprecations against the oppressors of B., 42, 169 72, 184, 430 6; *that incarnate a B., whose kin are the gods, does not let a flower fly the road of the Father*, 42, 170; descendants of the Rishis, 42, 183 sq.; as weather-prophets, 42, 532 sq.;

all beings, indeed, pass into the B., and from the B. they are again produced, 44, 85; suffering and evil fastened on a B. (as scapegoat), 44, 181, 181 n., 183; a B. descended from a Rishi represents all the deities, 44, 195 sq.; born with spiritual lustre, 44, 294; whosoever sacrifices, sacrifices after becoming a B., 44, 348; the B. is everything, 44, 412.

(c) DUTIES OF B. AND RESTRICTIONS FOR THEM.

In the solitude of the forest a B. should be searched for, 1, 57; a B. by birth only, i.e. a B. who has not studied the Veda, 1, 92; 14, 144; 25, 59; qualities of a B. deeply versed in the Vedas, i.e. a Sishra, 2, 215-18; 14, 38-40; 25, 509; Lakshmi resides in a B. who studies the Veda, 7, 299; only a Brāhmaṇa learned in the Veda has a right to the prerogatives of his caste, 14, 16-18; *see also* Veda (c); knowledge of); — unworthy B. whose food must not be eaten, 2, 69; 14, 71; lawful and unlawful occupations for B., 2, 72 sq., 212 sq., 215, 227 sq.; 7, 179; 8, 217 sq.; 14, 146, 146 n., 221; 25, lxviii, 86, 100, 109, 128-31, 272, 359, 587 sq.; 33, 221, 347; shall never take up arms, 2, 90; 42, 262; to protect himself or other B., a B. may take up arms, 2, 214; 14, 236; sixfold mode of life of B., 2, 215; 8, 359 sq., 359 n.; 25, 419; their merit in carrying out the corpse of a deceased B. who has no relatives, 7, 75; are purified by abandoning the world, 7, 97; 25, 188; one who is benevolent towards all creatures is justly called a B., 7, 184; 14, 128; 25, 46, 46 n.; worthy and unworthy B., 7, 271 6; 25, 51; duties of B., 8, 21 sq., 217 sq.; 14, 224; 25, 587 sq.; 33, 221; the true B. he who is attached to the Brahman, 8, 147, 182; pious B. who know the Brahman, 8, 158 61, 165, 165 n.; he is the true B. who swerves not from the truth, 8, 171; twelve great observances of a B., 8, 182; all companies of B. extol him who has become emancipated, 8, 145; shall not speak barbarous language, 14, 40; 26, 32; B. who do not perform

the twilight devotions are equal to Sūdras, 14, 248; the three debts of a B., 14, 261 sq., 271; let a B. become a Muni, and then he is a B., 15, 129 sq.; humility required of them, 25, lxvii, 59 sq.; unworthy B. who are like cats and herons (hypocrites), 25, 159, 159 n.; 45, 417; B. who renounce the world, but continue to live as householders, 25, 214-16, 214 n.; must not recover property by sacrificing or teaching, 25, 313; a B. fined for not inviting his neighbour to festivals, 25, 322, 322 n.; in distress may live by alms, 25, 424; may teach and sacrifice for despicable men in times of distress, 25, 424 sq.; penances for B. who acquire property by reprehensible methods, 25, 470, 470 n.; should be taught the Sāvitrī at once, 44, 89; four duties of B.: Brāhmanical descent, befitting deportment, fame, and the perfecting of the people, 44, 100; must not consume spirituous liquors, 44, 233, 260; those B. who know nought of the Aśvamedha, may be despoiled by the keepers of the sacrificial horse, 44, 360; discourse on the supreme Brahman, 49 (i), 127.

(d) EXCEPTIONAL LAWS REGARDING B.

The most heinous crime of slaying a B., 1, 84; 2, 71, 90, 266, 278, 280, 283 sq., 292 sq.; 7, 132, 134; 14, 101, 122, 175; 25, 161, 270, 309, 382 sq.; 42, 522; 44, 328, 340 sq., 396; *no greater crime is known on earth than slaying a B.; a king, therefore, must not even conceive in his mind the thought of killing a B.*, 25, 320, 451 n.; a murder other than the slaying of a B. is no murder, 44, 340; 45, 363 n.; *see also* Brahmanhatyā;—are exempt from opprobrious, capital, and corporal punishments and servitude, 2, 125, 125 n., 216, 245; 14, 201, 233; 25, 320; 33, 203 sq., 229, 362; foes declaring themselves to be cows or B. must not be slain, 2, 229, 229 n.; the sin of accusing a B. of a crime, 2, 282; their privileges, 7, 19; 33, 219-22; how to be punished, 7, 25; 33, 58, 388; crime of committing B. to

slavery, 7, 37; a learned B. cannot be a witness, 7, 48; not subject to certain ordeals, 7, 54 sq.; 33, 248; forms of marriage legitimate for a B., 7, 108; 14, 206; 25, 79, 82; crime of stealing the gold or cattle of B., 2, 280; 7, 133 sq.; 14, 5, 108, 132, 201, 213, 218, 293, 296, 299; 25, 311, 383; 33, 228, 363; penances and punishments for offending or hurting B., 7, 138, 177, 180; 25, 154, 444, 472 sq., 588; 33, 348; the three lower castes shall live according to the teaching of the B., 14, 7 sq.; perjury, and speaking untruth, permitted for the sake of a B., 14, 83; 25, 273; 33, 303; fighting with B. forbidden, 14, 200; a B. shall have two names, 14, 209 sq.; 30, 215; non-Brāhmanical teachers in times of distress, 25, 73; threatening a B., a crime, 25, 155; receive part or whole of a found treasure, 25, 259; property of a learned B. not lost by limitation or adverse possession, 25, 279; 33, 61, 311 sq.; enrich themselves through others, 25, 284; may appropriate property for sacrificial purposes, 25, 313, 432 sq.; property taken from mortal sinners to be given to B., 25, 385; doubtful points of law settled by B. who are Sishyas, 25, 509 sq.; debts due to deceased B. must be paid to relatives or B., 33, 69; household property and alms of B. are free of duty, 33, 127; property found by B. does not go to the king, 33, 146; superior value of property belonging to B., 33, 205; what has been given to B. can never be taken back, 33, 221; a B. is the root of the tree of justice, 33, 282; as witnesses, 33, 301; oaths by B., 33, 315; a B. cannot be forced to do work for debts, 33, 330; inherit in default of relatives, 33, 379; property of B. not to be given as sacrificial gift, 44, 402, 412, 420.

(e) B. AND KINGS OR NOBLES (KSHATRIYAS).

A king who is slain in attempting to recover the property of B. performs the most meritorious sacrifice, 2, 163; a king gains endless worlds by giving land and money to B.,

- union with Brahman, 11, 171-85; **Brahma²aspati**, invoked to purify from sin, 14, 251; the lord of Brahman or speech, 15, 80; the Lord of prayer, a name of the Creator, 43, xiv; lord of the priesthood, 43, 73; is the sun, 44, 453; invoked at the Pravargya, 44, 453, 476 n., 478; Agni identified with B., the Brahman priest among the gods, 46, 186, 190; the same as *Bṛhaspati*, q. v.
- Brahman-egg**, created, 48, 127, 334, 731.
- Brahma-nirvāṇa**, i. e., Brahmic bliss, 8, 27 n., 52, 52 n., 176, 176 n.
- Brahmanism**, germs of Buddhism and Gaiism in it, 22, xxxii.
- Brahman-slaying**, *see* Brahman-hatyā, and *Brāhmaṇa* (d).
- Brahmapura**, city of Brahman, 31, 178. *See* Brahman (c).
- Brahma²ṛshi**, worshipped, 29, 141.
- Brahmasamsthā**, i. e., he who is firmly grounded in Brahman, obtains immortality, 1, 35.
- Brahmasattra**, *see* Veda (c).
- Brahma** Sikkhī, n. of a Brahman-kāvya god, 21, 5.
- Brahmasūktā**, in the *Saṃhitopaniṣad* of the *Ātharvaveda*, 38, 62; 48, 191.
- Brahma-sūtras**, 'texts about the Brahman,' not the *Vedānta-sūtras*, 8, 31, 122; another name for *Vedānta-sūtras*, 34, xiv n.; *see* *Vedānta-sūtras*.
- Brahmasvaranadābhinandita**, n. of the 12th Tathigata, 49 (d), 6.
- Brahma-upaniṣad**, or the secret doctrine of the Veda, its teaching, and its result, 1, 11; 31, 91; 47, 176, 307.
- Brahmavarzasa**, Sk., i. e., 29 n.
- Brahma-veda**, *Ātharva-veda*, 12, xxvi sq., xxviii n., xxx, 311f, 6x, 141, lxvii.
- Brahmavidyā**, knowledge of the Brahman, *see* Brahman (b).
- Brahmavidyābhāṣana**, on *Bauddha* sects, 31, 101 n., 494 sq. n.
- Brahma-vihāras**, *see* Meditations.
- Brahma-world** (world of the Brahman, neut. or of Brahman, masc.), all creatures day after day go into the B., and yet do not discover it, 1, 129; 48, 317 sq.; deep sleep is
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- Brāhmanā** (nauter), title of texts, 'sayings of Brahmanas,' applicable to all old prose traditions, 1, lxvi; several Upanishads occur in B., 1, lxvi sq.; B. and *Āraṇyakas*, both liturgical, 1, xci sq.; in the sense of Upanishad or secret doctrine, 1, 264, 264 n.; the B. literature, 12, ix, xxii, xxv, xlvii; B. means a diction on ceremonial, 12, xxii sq.; B. and *Mantrasamhitā* to be studied, 25, 141; *Gṛhya* ceremonies mentioned in B., 20, xiv, xxii; interpretation of *Mantras* in the B., 32, 20, 56, 259 sq.; mystic semi-originate explanation of an oblation, 43, 246; B., *Mantra*, and *ātharvādas*, 48, 130; *see also* *Atareya-B.*, *Kauṭika-B.*, *Paṇḍarīma-B.*, and *Satapatha-B.*
- Brahmanadhammikasutta**, i. e., 10 (d), 47-52.
- Brāhmanagītā**, title of a chapter of the *Amṛtā*, 8, 256 n., 310 n.
- Brahmānanda-vallī**, the second *Adhyāya* of the *Taittirīyaka-Upaniṣad*, 10, xxvii sq.

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Brahmisundari, n.p., at the head of the nuns in Rishabha's time, 22, 284.

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Brahmodya, t.t., riddles from the Veda, given at Śrâddha feasts, 25, 118, 118 n.; theological discussions between the priests as part of ceremony, 44, 79, 79 n., 314-16, 388-91; is the complete attainment of speech, 44, 391.

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Brahmopāsana, t.t., meditation on Brahman, and pratīkopāsana, 1, 201.

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Breath (Sk. prāṇa).

(a) Regulation of breathing.

(b) The b. of life, the vital principle, the soul.

(c) The chief vital air and the organs of the soul.

(d) B. as a divine principle or being.

(a) REGULATION OF BREATHING.

Stopping the b., as part of a penance or of a ceremony, 2, 86, 129, 183, 185, 290, 293, 293 n.; 12, 367; 14, 46 (highest form of austerity), 120 sq., 125-7, 162, 162 n., 247, 251, 251 sq. n., 278, 295, 308, 313, 18; 25, 44 sq., 459, 461, 471 sq., 479; 29, 118; 30, 115, 243; stopping of the b. removes all sin, 7, 181-3; stopping of the b. enjoined for ascetics, 7, 281; 8, 372 sq.; 25, 210 sq.; 35, 130 sq.; the sacrificer, by drawing in his b., establishes the fire in his soul, 12, 311; the observance of breathing up and down (prāṇa-vrata), 15, 98; management of b. to bring about T'āoistic perfection, 39, 24, 51, 53 sq.; manipulating the b. to secure longevity, 39, 95 sq., 116, 364; 40, 139 n.;—the going b. is unclean, defiles the fire, 4, lxxvi, lxxvi n., lxxviii, 172 sq. n.; 25, 137; the Paitidāna or mouth-veil to prevent defilement by b., 4, 172, 172 sq. n., 273; 5, 333 sq. and n.

(b) THE B. OF LIFE. THE VITAL PRINCIPLE, THE SOUL.

Prāṇa, meaning b., spirit, and life, is the conscious self (pragñātman), 1, xxv, 120 n., 236, 290 sq., 294-300, 307; 34, 105; On a name of it, 1, xxv; called āma, the breather, 1, 74, 74 n.; everything is food for b., 1, 74; 15, 203 sq.; 38, 211, 213, 309 sq.; 43, 398 sq.; water is the dress of b., 1, 74; 15, 203 sq.; 38, 211, 14; 48, 640 sq.; called Āma, 1, 76; 15, 82; the subtlest portion of water becomes b., 1, 96-8; 38, 366; comes from water, and will not be cut off, if you drink water, 1, 97; mind in deep sleep and at death is merged in b., and b. in fire, 1, 99, 101, 108, 307; 38, 366-8; 48, 729 sq.; prāṇa springs from the

Self, 1, 124; 34, 167; is attached to the body, as a horse is attached to a cart, 1, 142, 142 n.; is life and death and immortality, 1, 213 sq., 294; 15, 56; 34, 164; 48, 250-4; simile of the chariot mounted by Prāṇa or b., mind being the driver, 1, 234; is the beam on which the house of the body rests, 1, 252, 257; marrow is b. and seed, 1, 258; the dying person says, 'B. to air and to the immortal,' 1, 313; 15, 200; soul dwells in the seat of the b., the heart, 8, 242; is food, 12, 223, 304; 26, 212, 348; 41, 379, 394 sq.; 44, 269; is fire, 12, 311-13; 43, 327; by its departure man departs, by its staying he lives, 15, 283 sq.; 48, 572; the Sun as the outer Self, and B. as the inner Self, 15, 305-12; the heart is b., and the animal is b., 26, 204, 211; the Ukthya graha is his undefined b., and as such the self of his, 26, 292 sq.; there is no soul in the b., 35, 48 sq.; is most beneficial for man, 34, 98; strength is b., 34, 99; denotes either the individual soul or the chief vital air, or both, 34, 102 sq.; is the abode of the power of action, 34, 105; remains awake in the state of deep sleep, 34, 162-8; may be called 'higher' with reference to the body, 34, 172; spoken of as a 'person,' 34, 261; the causal substance of mind, 38, 366; is merged in the individual soul, on the departure of the soul, 38, 367 sq.; the soul, with the b., goes to the elements, 38, 368; knowledge depends on b., 40, 139, 139 n.; it is by its b. that we control whatever creature we grasp, 10, 262; the body is the house of the b., 40, 270; the spirit is the child of the b., 40, 272; fashioned from fire, 43, 4; is the wind, 43, 33, 66, 333; why b. is warm, 43, 135; the immortal element of man, 43, 327; identified with the Yagus, 43, 337, 310; the man in the eye is b., 43, 371; rite of breathing over a new-born child, 44, 129 sq.; etymology of prāṇa, b., 44, 263; food eaten by means of b., 44, 263 sq.; is the transformer of seeds, 44, 345; is the individual soul, 48, 300-4, 379,

383; is different from air, it is an instrument of the soul, 48, 573, 575.
(c) THE CHIEF VITAL AIR AND THE ORGANS OF THE SOUL.

The *mukhya prāna*, *b.* in the mouth, or chief vital air, is free from evil, 1, 5; its importance for the other vital breaths or senses, 1, 5 sq.; 38, 89, 95; by it the Devas conquered the Asuras, 1, 5; 15, 79 sq.; there is one unmoving life-wind, 8, 271; a hymn addressed to the chief Prāna, who is identified with all the gods, 15, 275 sq.; is produced from Brahman, is distinct from air in general and from the other vital airs, and is minute, 31, 118; 38, 81-91, 93, 6; 48, 575; according to the Sāṅkhyas, the combined function of all organs, 38, 86; various powers ascribed to it, 38, 87; is independent in the body, like the individual soul, 38, 87; is subordinate to the soul, 38, 88; has five functions like mind, 38, 89 sq.; acts under the guidance of Vāyu, 38, 91 sq.; is not a sense-organ, 38, 93 sq.; accompanies the soul when leaving its body, 38, 102; glorified in the Udgitha-vidyā, 38, 192, 5; esoteric knowledge about it, 41, 83 sq.; created, 48, 572 sq.; Vāyu among the Devas, *b.* (prāna) among the Prānas, the end of all, 1, 38; 31, 118; 38, 256, 9; swallows during sleep and at death all senses, but produces them again at the time of waking, 1, 59, 39 n.; 295 sq.; 43, 332; is the best among the senses or organs, 1, 73 sq.; 207, 299 sq.; 291 sq.; 15, 67 sq.; 201, 4, 271 sq.; 38, 256; when *b.* departs, the other senses depart with it, 1, 233; the union of speech and mind, 1, 238; *b.* and speech swallow each other; speech is the mother, *b.* is the son, 1, 250; the inner Agnihotra, or the offering of *b.* in speech, and of speech in *b.*, 1, 266, 283; 48, 294 sq.; *see also* Prāṇīhotra; is the beginning of all words, 8, 353; the triad of mind, speech, *b.*, 15, 93, 7; is one of the *pañcagāṇiḥ*, or 'five-people,' 31, 290, 2; speech, *b.*, and mind presuppose fire, water, and earth, 38, 78 sq.; *b.* and speech, male and female, 43, 285; speech

created *B.*, *B.* the Eye, 43, 377 sq. *See also* Prānas.

(d) *B.* AS A DIVINE PRINCIPLE OR BEING.

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Bṛhaspati, or Brahmanaspati, the Lord of Prayer.

(a) B. in mythology.

(b) Worship of B.

(a) B. IN MYTHOLOGY.

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(b) WORSHIP OF B.

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Br̥haspati, n. of a sage; B. and other sages ask Brahman about final emancipation, 8, 314; Sūkra and B., sons of *Bhrigu* and *Aṅgiras*, 19, 10; 49 (i), 8; the great ascetic B., deuded by a woman, begot *Bharadvāja*, 19, 41; 49 (ii), 41, 44 n.; addressed *Indra's* son *Gayanta*, 19, 46; 49 (i), 9; the Moon begot *Budha* on the spouse of B., 49 (i), 45; a holy sage, 49 (i), 76.

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Buddha.

(a) Names and titles of a B.

(b) Appearance of a B. in the world.

(c) Life of Gotama B. *Sakyamuni*.

(d) Bodily and mental characteristics of a B.

(e) Transcendent knowledge and miraculous powers of a B.

(f) Gotama B. as a preacher and teacher.

(g) The Dharma or Doctrine of B.

(h) B. and his Order.

(i) Devotion and worship of B.

(j) Plurality of Buddhas.

(a) NAMES AND TITLES OF A B.

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21, 58, 91, 122, 166, 244 sq., 275-7, 388; 35, 253 sq., 253 n.; called 'Fevigga, 'wise in the Vedas,' 11, 159; the good physician, 19, 170, 266, 276, 305, 315, 353; 21, 158, 277 sq., 310; 36, 8, 8 n., 10, 40; 49 (i), 145, 182; a saviour of mankind, 19, 291, 292 n., 350; the god over all gods (devâtideva), 19, 348; 21, xxv-xxviii, 301 n.; 35, 167, 300; 36, 12, 56, 83, 125, 215, 219, 274, 279, 281, 283, 285, 290 sq., 295, 298, 300-2, 305 sq., 305 n., 310, 312-5, 317, 319, 323-5, 327, 331, 337, 340 sq., 344-6, 352-4, 358, 363-365, 368; the term B. as used by Gaiinas and Buddhists, 22, xx, 264; 45, 45, 45 n.; calls himself a Brahman, and a king, 36, 8, 8 n., 10, 25 30.

(b) APPEARANCE OF A B. IN THE WORLD.

Enjoyed the pleasures of heaven before he was born the last time, 10 (i), 35 n.; difficult is the birth of a B., 10 (i), 49, 52; 19, 369 sq.; 49 (ii), 69; his seven re-births before his last, 11, 288; is not subject to Nirvâna, but only produces a semblance of it, and he repeatedly appears in this world, 21, xxv sq.; has existed since time immemorial, is the Âdibuddha, 21, xxv sq., 154 sq., 154 n., 224 sq.; is unlimited in the duration of his life, he is everlasting, 21, xxx, 298-310, 300 n.; appears in the world for the one object only, to open the eyes of creatures for the Tathâgata-knowledge, 21, 40; the self-born One, 21, 45-7, 114, 217 sq., 309 sq., 362, 440; the son of B. who has completed his course shall once be a Gina, 21, 48; he who knows the law of the Buddhas becomes a B., 21, 53; when one becomes B., then one will be completely extinct, 21, 63; has preached the law in thousands of worlds, 21, 242; beautiful visions of the preacher of the Lotus of the True Law, he sees himself as a future B., 21, 278-80; B. and the Bodhisattvas, 21, 294 sq., 297; his complete extinction a mere device, 21, 303-8; 'He will spread the bundle of grass on the terrace

of enlightenment,' i.e. he will become a B., 21, 391 sq., 392 n.; how do you know that B. existed? 35, 109; 36, 206-43; why must there be only one B. at a time? 36, 47-51; *there is one being, O brethren, who is born into the world for the good and for the weal of the great multitudes, out of mercy to the world, for the advantage and the good and the weal of gods and men. And what is that being? A Tathâgata, an Arahât B. supreme,* 36, 56; a preacher of the Law becomes a B., 49 (i), 185, 187. See also below (i).

(c) LIFE OF GOTAMA B. SAKYAMUNI.

Legends of B. and Zoroaster, 4, liii; the oldest version of the history of his life, 13, 73 sq. n.; lives of B. in Chinese translations, 19, xvi-xxx; B. and Mahâvira contemporaries, 22, xvi; life of B. and life of Mahâvira compared, 22, xviii sq.; B. gives Bimbisâra an account of his family, 10 (ii), 68 sq.; the Samasa Gotama of the Sakya clan, 11, 169; see also Sakya; Sâkyamuni, one of the sixteen sons of the B. Mahâbhigñâna-bhikkhû, 21, 179; his connexion with the feudal aristocracy, a cause of his success, 22, xliii; story of his conception and birth, 19, xix, 1-20; 49 (i), 1-16; thirty-two miraculous signs on the eve of B.'s birth, 19, 344-64; Asita's prophecy about the child, 10 (ii), 125-7; 19, 7-12; rejoicing of the gods at the birth of B., 10 (ii), 125; state of happiness in the country, after the birth of B., 19, 20-3; the child B. consecrated king by water coming down from heaven, 19, 4; childhood of B., 19, 23; 49 (i), 17-20; the baby Gotama meditates in his cradle, 36, 143, 143 sq. n.; not hurt by falling from the roof of a pavilion, 49 (i), 22; - living as prince Gautama in the palace, 19, xx, 24-9; 49 (i), 20-6; palaces built and dancing women procured for the youth Bodhisattva, 19, 360 sq.; the prince not deluded by women, 19, 38-46; 49 (i), 36-48; seeing the women of his seraglio asleep, 36, 135 sq.; 49 (i), 56-9; - his excursion, and visions of old age, sickness, and death, 19, xx, 29-37;

49 (i), 27-35, 43; his vision of an ascetic, 19, xx, 49 sq.; 49 (i), 51 sq.; on seeing a piece of ploughed land he meditates on birth and death, 49 (i), 19-51; asks his father's permission to become a hermit, 19, 51-3; 49 (i), 53-5; his flight from home, 19, xx sq., 56-8; 49 (i), 59-62; after dismissing Kandaka with a message to his father, becomes a wandering mendicant, 19, 59-70; 36, 135 sq., 139; 49 (i), 62-9; cuts off his knot of hair, 19, 68; 49 (i), 68; obtains the hermit's dress, 19, 68 sq.; 49 (i), 68 sq.; takes rags from a dustheap, to make himself a dress, and god Sakka helps him to wash them, 13, 125; his meeting and discussions with the hermits in the Bhārgava hermitage, 19, 70-81; 49 (i), 70-3; lamentations in the palace on the news of his having become an ascetic, 19, 82-92; 49 (i), 79-91; Purohita and prime minister try to bring the prince back to his father, 19, 93-110; 49 (i), 91-103; the people of Rājagṛha pay homage to B. going about as a mendicant, 19, 111-14; his meeting and conversations with King Bimbisāra at Rājagṛha, 10 (ii), 6; 9; 13, 136-141; 19, 113-14; 49 (i), 104-22; his meeting and conversations with Ārāma or Arāḍa, and Udraka, 19, 131-142; 49 (i), 123-32; practises austerities for six years at the Nairāzgaṇā, 19, xxi sq., 14; 5; 49 (i), 132-4; his words on the attainment of Buddhahood, 10 (i), 13 sq. n.; account of the events after his attaining Buddhahood, 13, 73-151; under the Bodhi-tree, 13, 73-8; 19, 146-65; 36, 27; 49 (i), 135-47, 150 sq.; under the Āgāṇḍī-tree, 13, 9 sq.; his conquest of Māra, the tempter, 10 (i), 14 n., 141, 69-72; 13, 111 sq., 116; 19, xxi sq., 147-50; 36, 222 sq.; 36, 27, 244 sq.; 49 (i), 147-47; infinitely more powerful than Māra, 35, 249-251; the food-offering of the shepherd girls to B. before reaching Bodhi, 19, 366 sq.; 35, 243, 245; reached full enlightenment, 21, 293 sq., 296, 298 sq., 301; 49 (i), 155 sq.; the attainment of Buddhahood was his

ordination, 35, 118; though he had reached Buddhahood, B. devoted himself to meditation for three months, 35, 196-8; under the Mūkalinda-tree, protected by the Nāga king, 13, 80 sq.; 49 (i), 164 sq.; under the Rājāyatana-tree, 13, 81-4; at the request of Brahmā, the gods and former Buddhas, he resolves to preach the law ('turn the wheel of the law'), 13, 84-8; 19, 165-7; 21, 54-6; 49 (i), 168-73; why B., after attaining to omniscience, hesitated whether he should preach the Truth or not, 36, 38-42; converts made by B., 10 (ii), 5, 14 sq., 23 sq., 29, 31, 42, 52, 79 sq., 85, 94 sq., 103-6, 117; 11, 79 sq., 108-10, 153, 155, 155 n., 203; 13, 81, 102-12, 116-34, 139 sq.; 17, 2-5, 96 sq., 108-17, 121-8, 135-9; 19, 168-201, 218, 226 sq., 240-6, 248; 35, 282 n.; 36, 247-50; 49 (i), 190-200; his disciples Śāriputta and Moggallāna, 10 (ii), 119 sq.; 13, 144-51; 35, 257 sq. and n., 301 sq.; dialogue between B. and Māgandiya whose daughter he refuses, 10 (ii), 159-62; 36, 183; shed a golden light, when seeing the maturity of the minds of Piṅgiya and Bāyari, 10 (ii), 212 sq. n.; his love for Ānanda, 11, 96 sq.; meets Upaka of the Āgīvika sect and declares himself to be the Gṛha, 13, 90 sq.; the five Bhikkhus, who became his first disciples, 13, 90-102; 19, 142, 145, 168, 172-8, 180; 21, 56; 49 (i), 132 sq., 169, 171-3, 180; sends his disciples out to preach the Truth, 13, 112 sq.; 19, 183; the people of Magadha annoyed at B. on account of his making converts, reviled the Bhikkhus, 13, 130 sq.; visited by *Soma Kuṇḍikama*, 17, 17-10; at *Koṭṭigāma*, 17, 104-8; cured by *Givaka Komaṇḍakka*, 17, 191 sq.; waits upon a sick Bhikkhu, 17, 240 sq.; wearied by the quarrelsome Bhikkhus of Kosambi, retires into solitude, 17, 312 sq.; turns the 'Wheel of the Law,' 19, 168-79; B. and *Anāthapindika*, 19, 201-18; 20, 183 sq.; and the courtesan *Anurādhā*, 19, 252-6, 266; his prophecies about his chief

disciples who are to become future Buddhas, 21, xxix, 142-52; dialogue between B. and Ānanda, 49 (ii), ix sq., 3, 60; B. Sākyamuni shows to Ānanda the Buddha Amitābha and Sukhāvatī, 49 (ii), x, 59-61; conversation between B. and Agita, 49 (ii), x, 61-9; at Rāgagriha, 49 (ii), 1 sq.; conversation between B. and Sāriputra, 49 (ii), 91-102;—admonishes his son Rāhula, 10 (ii), 55 sq.; ordination of his son Rāhula, 13, 208-10; his meeting with his father and kinsmen, 19, 218-30; visits his home and parents, 49 (i), 195-200; ascends to heaven, to preach to his mother, 19, 240 sq. and n.; 49 (i), 200; (ii), vi; how he escapes the attacks of his wicked cousin Devadatta, 19, 246-9; 20, 238-50, 260 sq.; 35, 290; the splinter of rock hurting his foot, 35, 248-51; attacked by an elephant at Rāgagaha, 35, 297-300, 298 n.; Queen Vaidehī's vision of B., 49 (ii), 165;—at Pāṭaligāma or Pāṭaliputra, 17, 97-104; 19, 249-52; his prophecy about Pāṭaliputta, 17, 101 sq.;—the date of his death, 10 (i), xxxv-xlv; 11, xlv-xlviii; a dire sickness fell upon him during the rainy season, at Beluva, but by a strong will he keeps his hold on life so as not to depart, without taking leave from his disciples, 11, 35 sq.; eighty years of age, 11, 37; will not die, until the order of the brethren and sisters is established, and his religion fully proclaimed among men, 11, 43, 53; announces the time of his death, 11, 44, 54, 59, 61, 81 sq.; 19, 267-9, 274 sq.; 35, 199; his last illness caused by the meal of boar's flesh offered by Kunda, the smith, 11, 72 sq.; 35, 242-6, 244 n.; his death, 11, 85-116, 238 sq.; 19, 307 sq.; before his death, addresses the brethren to utter any doubt they may have, but they are all silent, 11, 113 sq.; his last days, 19, 277-307, 365-71; comforts the Mallas who are grieved about his departure, 19, 288-90; his last words, 11, 114; 19, 306 sq.;—has completely left birth and death behind him and dispelled sin, 10 (ii),

58; how the remains of the Tathāgata are to be treated, 11, 91-3, 125 sq.; how the news of his death was received by gods and men, 11, 116-22; by the knowledge of the four noble truths, B. became free from rebirth, 11, 152 sq.; how the news of B.'s death was received by the Bhikkhus, 20, 370 sq.; his dead body saluted by women first, 20, 379; has passed away, but exists in his doctrine and discipline, 35, 113 sq., 149 sq. *See also* Bodhisattva.

(d) BODILY AND MENTAL CHARACTERISTICS OF A B.

B. is bright with splendour day and night, 10 (i), 89; thirty-two signs of a great man possessed by B., 10 (ii), 67, 99-102, 187 sq.; 11, 64 n.; 19, 8 sq., 14, 95, 112 sq. and n., 229, 355-7, 359 sq.; 21, 47, 50, 189 sq., 194, 246 sq., 252 sq., 282, 364, 427, 436; 35, 116, 237; 36, 44; 49 (i), 11, 67, 77 sq., 87, 106, 191; (ii), 27, 36, 52, 74, 125, 140, 174, 174 n., 178, 180, 183; the colour of his skin becomes bright on the night of his attaining to perfect enlightenment, and on the night in which he passes away, 11, 81 sq., 82 n.; darts a flash of light from the circle of hair between his eyebrows, 21, 7, 393; 49 (ii), 166; is short of stature, 21, 395; bodily appearance of a B., 49 (ii), 3 sq.; not to be seen by the shape of his visible body, nor by signs, 49 (ii), 115, 137, 140; rays issue forth from his mouth, 49 (ii), 166 sq.; sixteen cubits high, 49 (ii), 186 sq., 187 n.;—the excellent qualities of B., 10 (ii), 25-7, 76-8; 11, 27; 17, 34; *Gotama ... is said to be 'a fully enlightened one, blessed and worthy, abounding in wisdom and goodness, happy, with knowledge of the world, unsurpassed as a guide to erring mortals, a teacher of gods and men, a blessed B.'* 11, 169, 187; leader and guide of gods and men, 19, 350, 362; 35, 167; 36, 55 sq., 83, 120; B. a wise father, his disciples are like sons to him, 21, xxix, 72-90, 108; is impartial, just as sun and moon shine over all beings alike, 21, 128, 136; his abode is kindness to all beings, his robe is

sublime forbearance, his pulpit is complete abstraction, 21, 222, 224; as a king, bestowing immense alms, 21, 243 sq.; compared to a physician, 21, 304-6, 309; 35, 116, 165, 168 sq., 240 sq.; is incomparable, 35, 109 sq.; how can B. be kind and pitiful and omniscient, and yet have admitted Devadatta to the Order, who created a schism, and had to suffer torments in hell for it? 35, 162-70; how B. could be free from all sins, and yet suffer bodily pain, 35, 190-5; the best of all the best in the world of gods and men, 35, 221; 36, 10-12, 12 n., 50; is free of all self-regard, he does not seek after a following, but the followers seek after him: in this sense he is a leader, 35, 225 sq.; the Bhikkhus who vomited blood on hearing B.'s discourse suffered harm by their own deeds, not by B., 35, 234-7; is perfect in courtesy of speech, 35, 237-41; did B. boast? 35, 253 sq.; cannot be angry, 35, 257-60; unmoved by temporary inconvenience, 36, 24; the eighteen characteristics of a B., 36, 135, 135 n.; loved his enemies as his only son, 36, 355; the B. only knows the virtues of a B., 49 (ii), 70; the sun-like B., 49 (ii), 166.

(e) TRANSCENDENT KNOWLEDGE AND MIRACULOUS POWERS OF A B.

B.-knowledge, B.-eye, 10 (ii), 63, 207 sq.; 11, 187; 13, 87 sq.; 49 (ii), 129 sq., 135; his power of prophecy, 11, 18 n.; 35, 5 sq.; knows Brahmā, the world of Brahmā, and the path which leads to it, 11, 185 sq.; possessed of ten Noble States, ten Powers (Balas), and ten attributes of Arhatship, and understands the ten Paths of Kamma, 13, 141 sq.; 36, 134 sq. and n.; 49 (i), 157, 157 n., 159 sq., 172; (ii), 22; knows the thoughts of others, 13, 248; 17, 7, 192; has no master, and his wisdom is self-taught, 19, 169 sq. and n.; 36, 43 6; his wonderful power of remembering the past, 21, xxix, 153 sq.; his omniscience, 21, 118 sq., 120 sq.; 35, 116, 154 62, 270 3, 301 sq.; 36, 100, 109-11; 49 (i), 18; the sixfold and fourteen-

fold knowledge of a B., 36, 134 sq., 135 n.; the four bases of confidence of a B., 36, 134, 134 n.; remembers his former births, 49 (i), 148;—food which can only be digested by B. or a disciple of B., 10 (ii), 14; no harm can be done to a B., 10 (ii), 30, 45 sq.; 35, 222; crosses the river Ganges miraculously, 11, 21; 17, 104; 19, 251 sq.; by his great and clear vision, sees fairies, 11, 18; 17, 101 sq.; might remain in this world throughout the Kalpa, 11, 41 sq., 54-8; 35, 198-201; an earthquake caused by the great events in the life of the B., 11, 47 sq.; his 'transfiguration,' 11, 82 n.; works miracles, 13, 119-34; 21, xxxi, 364-8; his miraculous power of transferring himself from one place to another, 13, 248 sq.; 17, 7, 9; heals the wound of Suppiyā, who has cut her own flesh, 17, 83 sq.; *Belattibā's* sugar, thrown into the water at B.'s order, hisses and bubbles and sends forth smoke, 17, 95; during the rainy season, B. with his Bhikkhus vanishes from *Getavana* and appears at the house of *Visākhā*, not a single Bhikkhu being wet from rain, 17, 219; his transcendental powers, 19, 318 sq.; 21, 30-7; his mystic trance, 21, 6 sq.; miracles allowed by B., 21, 421; the earth became smooth, when B. walked along it, 35, 248 sq.; why B. prefers not to work miracles, 36, 24 sq.; flies through the sky, 49 (i), 170.

(f) GOTAMA B. AS A PREACHER AND TEACHER.

His manner of teaching, 10 (ii), xiv xvi; 13, 104 sq.; 17, 4, 96, 137, 370 sq.; 20, 183; 21, 18, 71 sq., 181-3, 187-9, 303 sq.; 35, 234-7; reproached by *Bhāradvāja* with idleness, explains his work as a kind of ploughing, 10 (ii), 12 sq.; rejects what is acquired by reciting stanzas, 19 (ii), 13, 78; preached to the eight kinds of assemblies and then vanished away, 11, 48 sq.; his teaching open to all, 11, 187; sends his earliest disciples out to preach his doctrine to all the world, 13, 112 sq.; his relations to other sects,

esp. the Gainas, 17, 108-17, 125; his tolerance, 17, 114-17; sermons of Buddha, 19, 186 sq., 190-2, 202-5, 222-4, 233-40, 253-6, 258-65, 270-4, 283-5, 296-305; allows the Bhikkhus to learn the word of the Buddhas each in his own dialect, 20, 150 sq.; the difference between B. and other teachers, 20, 235 sq.; his preaching is for the benefit of all creatures, as the rain pours down on all plants, 21, xxix, 119-27; creatures like blind-born men led to Nirvāṇa by B., 21, xxix, 129-41; preaches only after being asked thrice by Sāriputra, 21, 36-8; means of his teaching: Sūtras, stanzas, Gāthas, parables, &c., 21, 44 sq.; whatever B. has spoken is true, 21, 301 sq., 309; deposits and entrusts his perfect enlightenment into the hands of the Bodhisattvas, 21, 440 sq.; his words many-sided, and apparently contradictory, 35, 137; why he did not answer certain questions, 35, 204-6; was in constant receipt of alms, 35, 219; sets rolling his royal chariot-wheel of righteousness, 35, 253, 253 n.; is lord of the Scriptures, 35, 302; pleased by parables, preached by himself, 35, 302; rules as to restraint with regard to food do not apply to a B. who has attained to perfection, 36, 6 sq., 7 n.; 'discovered a way that was unknown,' for the teaching of former Buddhas had been lost, 36, 13-16; begins his discourses by preaching the virtue of almsgiving, 36, 31-3.

(g) THE DHAMMA OR DOCTRINE OF B.

Nirvāṇa has been shown by B., 10 (i), 69; (ii), 39; against philosophy (*dittibi*, *darśana*), 10 (ii), xii; see also Philosophy; dialogue between the rich herdsman Dhaniya and B., the one rejoicing in worldly security, the other in his religious belief, 10 (ii), 3-5; a dialogue between a deity and B. on the things by which a man loses and those by which he gains in this world, 10 (ii), 17-19; his description of the Brāhmanas of old, 10 (ii), 48-52; explains the fate of Nigrodhakappa who had attained Nirvāṇa, 10 (ii), 57-60; explains the duties

of Bhikkhus and householders, 10 (ii), 62-6; authorities for the true teaching of B., 11, 67-70; he alone discovered the four noble truths, 11, 150-2; states the characteristics of a true Brāhmana, 13, 79 sq.; his sermon on 'The Burning,' 13, 134 sq.; 35, 234; gives an exposition of his moral teaching to the Gaina Siha, 17, 110-16; refuses to discuss questions of being and not-being, 19, 108 sq.; on the vanity of worldly life and pleasures, 19, 121-30; B. will perish, but the law is one and constant, 19, 274; his doctrine has only one flavour, the flavour of emancipation, 20, 304; 21, 120 sq., 124; 35, 131 sq.; his law is not to be found by reasoning, but must be learnt from the Tathāgata, 21, 39 sq.; announces final extinction for the education of creatures, though himself he does not become finally extinct, 21, 303 sq.; variety of Buddha doctrines due either to the difference of the views maintained by B., or else to the difference of capacity on the part of the disciples of B., 34, 401; though he propounded the doctrine of the reality of the external world, was himself an Idealist, 34, 418; teaches three mutually contradictory systems, 34, 428; sayings of B. quoted, 35, 80, 102 sq., 115, 150, 170, 185-90, 194 sq., 198-201, 202, 204, 206, 224 sq., 229, 246, 251, 253 sq., 257 sq., 261, 264, 268 sq., 270 sq., 273 sq., 279, 294; 36, xxvi, 1-3, 4, 8, 10, 13, 16, 23, 25, 31, 43, 51, 54, 56, 60, 83 sq., 92, 125, 274, 279, 281, 283, 285, 290 sq., 295, 298, 300-2, 305 sq., 310, 312-15, 317, 319, 323-5, 327, 331, 337, 340 sq., 344-6, 352-4, 358, 363-5, 368; looks upon future life as dung, 35, 200 sq.; how could B. teach kindness towards all beings, and yet enjoin punishment for him who deserves it? 35, 254-7; did not teach for the sake of gifts, yet he recommends first of all almsgiving, 36, 31-8; his attitude towards asceticism, 36, 60-2; fools cannot realize the religion of B., 36, 71 sq.; sub-

jects for meditation taught by B., 36, 212 sq.; the ninefold word of the B., 36, 230, 236, 238, 246, 274, 290 sq., 306; taught the Akriyâvâda, Mahâvira the Kriyâvâda, 45, xvi; the arguments of B. and others contradictory, 48, 425 sq.; four classes of followers of B., viz. Vaibhâshikas, &c., 48, 500, 510, 514; theory of nothingness his real view, 48, 515; on the soul, 48, 544; B.'s desire is, that there may be no fresh birth, 49 (i), 73, 76 sq.; Klesas, Mâras, ignorance, and Âsravas conquered by B., 49 (i), 160; describes the wheel of the law, 49 (i), 180 sq.; B. instructs Subhûti on the path of Bodhisattvas, 49 (ii), 112-44; no-origin the highest goal of B., 49 (ii), 133. *See also* Buddhism, Dhamma, and Morality.

(b) B. AND HIS ORDER.

Explains his relation to the order of mendicants, after his death each Bhikkhu should be a leader to himself, 11, 36 9, 112; gives up holding the Uposatha and reciting the Pâtimokkha himself, 20, 306; his strong reluctance to admit women into the order, 20, 320 6; the Sûtra must not be taught to fools, 21, 91 sq., 95 7; *it may be, Ananda, that in some of you the thought may arise: 'The word of the Master is ended. We have no teacher more!' But it is not thus, Ananda, that you should regard it. The Truth which I have preached to you, the Rules which I have laid down for the Order, let them, when I am gone, be the Teacher to you.* 35, 150; B. and the Order, as parents and children, or as a king and his servants, 36, 52-1. *See also* Sangha.

(c) DEDICATION AND WORSHIP OF B.

The Law of the well-awakened B. to be worshipped, 10 (i), 90; whosoever reviles B. or his disciple is an outcast, 10 (ii), 22; worship of B., 10 (ii), 28 sq.; 11, xviii; 19, 337 sq.; 35, 151; 49 (i), 166 sq.; worship of B. and Dhamma, 10 (ii), 20, 31; 19, xxvii; worship of B., Dhamma, and Sangha, *see* Jewels (the three); the eight persons praised by the righteous, they are worthy

of offerings, being Sugata's disciples, 10 (ii), 38; deserves the oblation, 10 (ii), 76-8; B. praised, 10 (ii), 93 sq., 96, 99, 101 sq., 106, 110, 180, 186, 195, 204 sq., 207, 209-11; 13, 136; 17, 124 sq., 129 sq.; 21, 116 sq.; 36, 239-42; 49 (ii), 3-5; the reference to worship of relics in the Mahâ-parinibbâna-sutta, as a possible basis for chronological argument, 11, xv, xvii sq.; the places of his birth, &c., are places of pilgrimage, 11, 90 sq.; a Tathâgata or Arahât-Buddha is worthy of a dâgaba, 11, 93 sq.; relics of B. claimed by kings and peoples, 11, 131-6; 19, 325-35; praised as the Saviour of mankind, gods and Nâgas, 19, 153-5; to meditate on B., a moral precept, 19, 235; to one who follows the teaching of B., B. is ever near, 19, 289 sq.; hymns of praise in honour of the departed B., 19, 310-22; the bones of B.'s body preserved as relics, 19, 324 sq.; relics of B. placed on the head as a token of reverence, 19, 334; when in the world, B. brought deliverance to all, and so do his relics after his Nirvâna, 19, 337; worship of relics of B., 19, 337; 21, 50-2, 96, 403; 35, 144 54, 246-8; *see also* Stûpas; his counterpart, Nârâyana, as the Highest Brahman, 21, xxvii sq.; is an ideal, a personification, and not a person, 21, xxviii; heavenly flowers fall, and the Buddha-fields tremble when he meditates, 21, 6 sq.; as a father of the world, 21, 76 sq., 76 n., 88-90, 309; punishments in hell and transmigration of those who scorn his doctrine, 21, 92 5; as a creator, 21, 238 sq., 238 n., 300 n.; the master of the world, worshipped by men and gods, 21, 258; is the one and everlasting Brahma, 21, 301 n., 310 n.; if B. has passed away entirely, how can he accept gifts and worship of his relics? 35, 144-54; the footprint of B., 19, 244; 36, 241, 241 n.; immense merit acquired by those who believe in, and read, preach, copy, keep, and worship the Sûtra setting forth the duration of life of B., 21, xxx, 311-27; making images

of B., a great merit, 21, 50 sq.; Buddhists live as under the eye of the B., 35, 110; a wicked man who thinks of B. in the hour of death will be reborn among the gods, 35, 123 sq.; he who gives to B. a handful of lotuses, will not enter purgatory for 91 Kalpas, 35, 129; does not accept gifts, yet gifts made to him bear fruit, 35, 146 sq., 150 sq.; worship paid to the bowl of Buddha, 35, 248 n.; the gods infused the Sap of Life into his dish, 36, 37 sq., 37 n.; he who has wounded a B. cannot be converted, 36, 78 n.; how gifts to B. were rewarded, 36, 147; the Arhat B. surpasses the Creator, and sun and moon, 49 (i), 1; praised by all kinds of superhuman beings, 49 (i), 145 sq., 157-9; relics of B., and Kaityas, 49 (i), 166 sq.; Sâkyamuni seen by the beings in Sukhâvatî, 49 (ii), 61; beings born in Sukhâvatî through hearing B.'s name, 49 (ii), 65; Sâkyamuni glorified by other Buddhas, 49 (ii), 102; prayers addressed to B., 49 (ii), 162, 164; how to perceive B. with one's mind, 49 (ii), 178.

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(c) KSHATRIYAS AND VAISYAS.

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(c) LOW C. AND OUTCASTS.

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(f) MIXTURE OF C., MIXED C.

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(h) RELIGIOUS RITES DIFFERENT ACCORDING TO C.

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Cow, cows.

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(b) C. in mythology and mysticism.

(c) Miscellaneous.

(a) SACREDNESS OF THE C. AND ITS PRODUCTS.

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Creation.

(a) In Indian religions and philosophies.

(b) In Zoroastrianism.

(c) In Islam.

(d) In Confucianism and Taoism.

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Death.

(a) D. personified, a deity.

(b) D. in religious belief and philosophy.

(c) D. in religious ceremonies.

(a) **D. PERSONIFIED, A DEITY.**

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- (b) In India.
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(a) IN CHINA.

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Forîdûn = Thraëtaona, q. v.

Festivals: Ashtakâ (Anvashṭaka, Ekâshṭakâ) f., 2, 36; 13, 130; 14, 270; 17, 211; 25, 148, 148 n., 152; 29, 102-5, 205-9, 223, 341-5, 414, 417-24; 30, 80, 97-113, 232-6, 293 sq., 304 sq.; 36, 331; during certain f. recitation of the Veda is forbidden, 2, 36, 42, 42 n., 263 sq.; 14, 65, 65 n.; 29, 115, 142, 414; 39, 80; to be kept by a king, 2, 236, 236 n.; observance of the seasons, 10 (ii), 41 sq.; *see also* Seasons; f. of the Gāṅgā and the Mahî, 17, 25; 20, 359; a f. celebrated by children, with their

ornaments on, and decked with garlands, 17, 63; f. on the mountain-top at Râgagaha, 20, 71, 168; white cloth spread out for ceremonial purposes, 20, 127-9; in honour of gods or sacred places, 22, 92; Gaiṇa monks or nuns should not accept food at f., 22, 92-7; duty of Brâhmanas to invite neighbours to f., 25, 322; the Âgrayana, or partaking of the first-fruits, 29, 98 sq.; a f. in the autumn month of Âsva-yuga, 29, 130, 203, 332 sq., 415; 30, 92 sq.; the Kaitra f., 29, 132; 42, 666; a f. on the Mâgha day, after the Praushthapada full moon, 29, 209, 331 sq.; ceremonies at different times of the year, 30, 304 sq.; the Indramaha-f., 42, 353, 510; the spring-f. during the Âgrahâya full moon, 42, 365, 551; f. of Indra's banner, 49 (i), 11 n., 89; Mâr-gaûrsha and Srâvâna f., see Serpents; monthly f., see Sacred times;—celebration of the season f., Gâhânârs, a good work, 4, 301 sq., 315, 315 n., 327-43; 5, 91-7, 208, 351, 351 n., 363, 387-9, 388 sq. n., 391; 18, 157, 157 sq. n., 161, 161 n.; 24, 27, 27 n., 100, 264; 31, 367; 37, 15-17, 15 n., 84, 95, 167, 173, 422, 429, 434, 440 sq., 477, 483; 47, 154 sq., 154 n.; celebration of the Rapitvin, 5, 95 sq., 352; 37, 477; in honour of the Fravashis, 5, 315, 315 n.; the Hamaspathmaêdha (All Souls) f., 23, 192 sq., 192 n.; sacred cake to be consecrated every year on the day Khurdâd of the month Fravardîn, 24, 314 sq., 314 n.; monthly (mâhya) and yearly (yâirya) f., 31, 198, 205, 210 sq., 216, 220, 335, 338; see also Mâhya; the five Gâtha-days, and the Ardibehist, 31, 367;—drinking f. in the districts, 27, 56; 28, 435-46; public banquets, 27, 57 sq.; 28, 446, 454-7.

Fetters, the ten, or Sanyoganas, to be broken before entering on the Noble Path, 11, 222; removed by thorough penetration, 11, 307.

Fiend, see Mâra.

Fiends, see Demons.

Filial piety, see Family (b).

Final beatitude, liberation, release. See Emancipation.

Fines, see Punishment.

Firdausi, see Shâh Nâmah.

Fire.

(a) The element f.

(b) The god F.

(c) Purity, resp. defilement, of f.

(d) F. worship in India: the sacred f.

(e) F. worship in India: the three or more sacred fires.

(f) F. worship in India: the Agnihotra or f.-offerings.

(g) F. worship in Iran.

(a) THE ELEMENT F.

F. produced from the Sat, or the Brahman, 1, 93, 100; 38, 20-2; 48, 532-4; produces water, 1, 94, 100, 117 sq.; 38, 22 sq.; red the colour of f., 1, 95, 96; its subtlest portion becomes speech, 1, 96-8; breath is merged in f., at death, 1, 101, 108; is merged in the Highest Being, at the death of the body, 1, 101, 108; united with air, warms the ether, 1, 117; meditation on f. as Brahman, 1, 118, 304; worldly uses of the f., 4, 115-19; first production of f., 5, 55 sq.; 42, xxvii, xxx; diffused through the six substances, 5, 159; Aharmān mixed darkness and smoke with the f., 5, 163; 'the Good Diffuser' in men and animals, 5, 184 sq.; in plants, waters, and heaven, 5, 185; 42, 54, 191 sq., 571; 43, 184; the nature of wisdom is just like f., 5, 394; ordeal by f., 7, 59; 31, 39, 51; 37, 59; the internal f. of digestion (Aisvânara), 7, 59; 8, 113; 11, 260, 260 n.; 34, 89 sq., 92, 143 sq., 146 sq.; 35, 244, 244 n.; 36, 97; 48, 287, 290-4; the f. of knowledge, 8, 279, 279 n., 308; is the first of the elements, 8, 353, 353 n.; God speaks to Moses from the f., 9, 35, 35 n., 100, 111; resides in the right ear of a goat, in the right hand of a Brâhmāna, in water, and in Kusa grass, 14, 160; takes up water, 14, 162, 162 n.; the seven tongues or flames of the f., 15, 31; 33, 14, 14 n.; 49 (i), 197; the simile of the sparks and the f. (individual souls and Brahman), 15, 34; 34, 277 n., 279; 38, 29, 30, 61, 62, 139; the Self compared to the f. produced by the two arazis, 15, 236 sq.; God is like the f. that has set in the ocean, 15, 265; the

symbol of f., tending upwards, 16, 243; the vital f. in the life of creatures, 18, 42, 42 n., 172, 172 n.; 24, 265 sq.; churning the f., 19, 161, 174, 302; 26, 90-2; 42, 460 sq.; 44, 188; 46, 302-6; the f. of lust, malice, and delusion, 19, 186; 36, 197, 257, 257 n., 260, 366; means of producing f., 20, 292, 292 n.; 27, 449 sq.; 35, 85, 85 n.; the f.-bodies live only three days, 22, 7 n.; sins caused by actions injuring the souls in f., 22, 7 sq., 67, 67 n.; 45, 293, 358; nature of f. and water, 24, 123 sq.; sprang from water, 25, 399, 399 n.; 33, 114; false oath permitted for the sake of fuel, 27, 273; springs from air, 34, 111, 20 2; 48, 535 sq.; the Lord constitutes the Self of the intestinal f., 34, 92, 147, 149; 48, 248; f.-extinguishing apparatus, 35, 67 sq.; all on f. is this endless becoming, 36, 200; water is dissolved into f., and f. into air, 38, 26; is Sâman, 38, 345 9; is sun, wind, earth, 11, 317; as vital air, 41, 317; is immortality, 41, 366; the different kinds of f., 42, 51; fever and f., 42, 565; breath fashioned from f., 43, 4; is kindled by the breath, 43, 399; one of the six doors to the Brahman, 44, 66 sq.; gold made a type of f., 44, 125; why it does not blaze unless fanned or kindled, 44, 130; ordinary f. is a promiscuous eater, an eater of raw flesh, 44, 201; origin and feeding of f.-bodies, 45, 397, 397 n.; the infant Zoroaster rescued from f., 47, 36 sq.; f. of torment, *see* Hell (*a, c*). *See also* Parables (*f*). and Vaisvânara.

(b) THE GOD F.

F. carries the offerings to the gods, 2, 71; 12, 230 sq.; 25, 167; worship of Agni and Atar, 1, 111; F. (the son) of Ahura-Mazda, 4, 101; 23, 120; 31, 37, 41, 80, 84, 96, 102, 260, 281 sq.; 313, 16, 319; 37, 453 sq.; 47, 67; 'f.-creature' and other names wherein is the word f., 4, 203, 203 n.; sacrifices to the F., 4, 206 sq., 217, 223; 5, 337; Aharman's conflict with the F., 5, 17, 19, 184 6; Bûrân F., 5, 38, 41, 173, 229; the F. Vâizist opposes the demon Apâôsh,

5, 171; the F. Frôbâ, 5, 229; Krishna is F. among the Vasus, 8, 88, 97; the moon together with the f., upholding all beings, 8, 257; is all the deities, 8, 276; the presiding deity of speech, 8, 338; is the lord of the elements, 8, 346; f. is male, water is female, 12, 9 sq.; 18, 410; gold is the firstborn of F., 14, 134; the protector of vows, 14, 305; Fravashi of F. worshipped, 23, 200; morning service of the F., 23, 322 n.; prayer to the F., son of Ahura-Mazda, 23, 334; 31, 307 sq.; Bhrîgn, offspring of F., 25, 169, 169 n.; a guardian of the world, 25, 185, 216 sq.; the spy of the world, 25, 274; the King in the character of F., 25, 396 sq., 397 n.; made to consume all things by Bhrîgn, 25, 398, 398 n.; is the mouth of the gods, 29, 254; 33, 109; Ahura and his F. and mind protect Zarathustra, 31, 132, 138; Ahura-Mazda will give his gifts in connexion with the F., 31, 147, 150; Ahura invoked for a sign from the holy F., 31, 177, 182, 182 n.; Ahura-Mazda's son, worshipped, 31, 196 sq., 196 n., 199, 204, 205 sq., 208-10, 212, 214 16, 218 sq., 220, 222-5, 227, 251, 256, 258, 270 2, 274-7, 320, 323, 325, 331, 346, 348, 351, 353, 358, 371, 381-4; 37, 184; the herds which have the f. and its blessings, 31, 360; enmity of F. to Keresâsp, 37, 198 sq., 199 n.; assisted by truth, 37, 355; deity and metre, 43, 53; created, 43, 380, 402; the glory of Zoroaster descends from endless light to f., and from f. to the mother of Zoroaster, 47, 18 sq., 139; assists Zoroaster in converting Vîrtâsp, 47, 67 9, 164. *See also* Agni, and Atar.

(c) PURITY, RESPECTIVELY DEFILEMENT, OF F.

Do not rinse the mouth or spit before the f., 1, 29; rules about the treatment of f., 2, 56, 56 n., 128 sq.; a means of purifying, 2, 66 sq.; 7, 96, 98, 101, 103; 14, 60, 121, 160 sq., 188, 190, 241; 25, 187; 33, 109; sin of defiling, extinguishing f., precautions that it may not be contaminated, 4, lxxvi, lxxvi n., lxxviii, 50, 50 n., 82, 121 sq., 186, 285; 5,

lxi, 248 n., 255 sq. and n., 258, 281-3, 285, 300, 307, 334 n., 396; 7, 227; 14, 36; 18, 229, 310 sq., 371-4, 376-80, 432 sq.; 24, 67, 71, 311, 336 sq.; 25, 137, 151; 31, 284; 37, 90 sq., 103, 108, 122 sq., 149, 155, 162, 162 n., 186-90; 47, 101; 48, 565; does not kill, 4, 49, 52, 52 n.; purification of the f., defiled by the dead, 4, 113-15, 142 sq.; 37, 160; the cleanser delights the f., 4, 133; trembles in front of boiling water, 4, 283, 283 n.; 24, 311; is always pure, 14, 132; 25, 398; 33, 216; purified by Ka, 14, 331; the purity of the sacred f., 18, 258; must be cold before the ashes are removed, 24, 311 sq.; contaminated by a menstruous woman, 24, 332; if the sun shines on f., it is a sin, 24, 334 sq.; a symbol of divine power and purity, 31, xix; water and f. disturbed by untruth, 37, 73; wounded by being poked, 41, 49 sq.

(d) F.-WORSHIP IN INDIA: THE SACRED F.

The pupil comes to the teacher with f.-wood in his hand, 1, 60, 85, 135, 139 sq., 306; 15, 33, 271; 41, 53 sq.; the departed is carried to the f. (of the funeral pile) from whence he sprang, 1, 79; rules about the sacred f., 2, 1 sq., 201, 201 sq. n.; 25, 104, 108; 29, 385 sq.; 30, xxvi, 138; 38, 306; daily worship of the f., 2, 16 sq.; 25, 151 sq., 239; 29, 286 sq.; at night one should not study in a wood where there is no f. nor gold, 2, 44; before placing fuel on the f. it must be sprinkled with water, 2, 55; the sin of abandoning one's sacred f., 2, 69, 256 sq. and n.; 7, 135, 176; 25, 103; is a sacred object, 2, 91; 14, 36; 33, 222; a Brahmacārin, when on a journey, shall throw part of the alms into the f. (instead of offering it to the teacher), 2, 135 sq.; the ascetic lives without a f., 2, 154; 14, 283; kindling of one f. enjoined for the hermit, 2, 155, 155 n., 157, 195; 14, 45, 259; 25, 199; money may be taken, to defray the expenses of religious rites, from a rich man who does not

kindle the sacred f., 2, 273; oblations in the f. part of penance, 7, 151; the sacred f. kindled at the wedding, 7, 191; 14, 42, 236; 25, 87; 29, 170 sq.; 30, 193, 261; on entering the place where sacred f. is kept, let him raise his arm, 7, 228; 14, 245; 25, 138; the student's daily worship of the sacred f., by bringing a log to it, 8, 360; 14, 156 sq.; 25, 42, 50, 62, 64; 29, 75 sq., 191, 307-9, 313; 30, 66 sq., 155 sq., 159 sq., 271 sq., 274; 44, 48 sq.; the ascetic keeps a f., 8, 362; worshipped by Brāhmanas, 10 (i), 90; (ii), 74; worshipping of the f. does not purify, 10 (ii), 41; feeding the sacrificial f., recommended by Māra, 10 (ii), 69; the principal thing in sacrifice is the sacred f., 10 (ii), 105; origin of the f.-ritual of the Vāgasaneyins, 12, xxxi sq., xxxv; the raw flesh-eating, corpse-eating, and the sacrificial f., 12, 33 sq.; Paryāgnikarava, carrying the f. round a sacred object, 12, 45 sq., 45 n.; 26, 187 n.; 44, xli, 307; is the womb of the sacrifice, 12, 141 sq.; 26, 19 sq.; 44, 3; the f. in the sacrificer's innermost soul, 12, 311 sq.; he who speaks the truth worships the f., 12, 312 sq.; Brāhmanas who keep no sacred f. are like Śūdras, 14, 33 sq. and n.; teacher compared with the sacred f., 14, 40 sq.; a Snātaka should not pass between a f. and a Brāhmana or between two fires, 14, 61; sin of extinguishing the sacred f., 14, 104, 114; the Snātaka must keep a sacred f., 14, 159; touching f. after dinner, 14, 263; younger brother must not kindle the sacred f. before the elder, 14, 329; the rite of the Ātharvānas of carrying f. on the head, 15, 12; 38, 186, 189 sq.; 48, 629, 631; Kāśyapa gave up f.-worship, 19, 188 sq.; Śrāddha offerings made in the sacred f. or in the hand of a Brāhmana, 25, 114; stealing a sacred f., 25, 312; taking fuel for the sacred f. no theft, 25, 313; sacrificial food offered only in f., 26, 59 sq., 178 sq.; 44, 283; what he offers in the f., thereby the gods exist, 26, 154; the sacrifice is f., 26, 171; carrying the

f. round the animal victim, 26, 177 sq., 186 sq.; 29, 176 sq.; 30, 234 sq.; 44, xxvi, 307, 307 n., 410 sq.; Agnyādheya or the setting up of the sacred domestic f., 29, 12-14, 12 n., 20, 270-2, 276 sq.; 30, 14 sq., 201-3; Agniprayana, the carrying forward of the f., 29, 23, 162; a man setting out on a journey makes the f. enter himself or the two kindling-sticks, 29, 133 sq.; 30, 203; expiatory rite, if the sacred f. goes out, 29, 134; 41, 263-5; preparing the place for the sacrificial f., 29, 162; the domestic f. to be kept and worshipped, 29, 172, 269; 30, 261, 267; a f.-brand thrown into the direction whence danger is expected, 29, 231 sq.; renewal of the sacred f. after a death or other calamity, 29, 246-8, 246 sq. n.; the two kindling-sticks handed over to the sacrificer, 29, 265-8; sprinkling water round the sacrificial f., 29, 378; 30, 141 sq.; the Sūtikāgni or f. used at the confinement, 30, 211, 214; placing the f. in the new-built house, 30, 285 sq.; one who has forsaken his f. cannot be a witness, 33, 87; the king must worship those who keep a sacred f., 33, 346; a wife deceased before her husband takes away his sacred f., 33, 377; charm to ward off danger from f., 42, 147, 514-16; is the immortal element of sacrifice, 43, 326 sq.; the sacrificial horse coupled with the sacred f. (Arka), as the representative of Agni-Pragāpati, 41, xviii; the f. is faith, the ghee is truth, 41, 16; by sacrificing with f. produced by two Aramis of Asvattha tree, Purūras becomes a Gandharva, 41, 7; sq.; churned out at the seasonal sacrifices, 41, 77; these worlds have light on both sides, through f. on this side, and through the sun on yonder side, 44, 149; by means of the circumambient f. enemies are shut out from sacrifice, 44, 271; tending the f. cannot be a means of reaching perfection, 45, 294 sq.; the rubbing of f. by two firesticks represented as an act of generation, 46, 302, 304 sq.; circumambulated, *see* Circumambulation. *See also* Agni (o).

(e) F.-WORSHIP IN INDIA: THE THREE OR MORE SACRED FIRES.

Pupils attend the teacher's s. f., 1, 64; the s. f. teach Upakosala, 1, 64-7; libations in the Gārhapatya, Dakshina, and Ahavanīya f. as penances, 1, 70; the doctrine of the five f., heaven, rain (Parganya), earth, man, woman, and our being born in them, 1, 78-80, 80 n., 84; 15, 207 sq.; 34, lxxiii, cviii; 38, 101-32, 186-9, 233-5, 298, 383, 400, 403; 48, 273-7, 585, 595, 652, 753; as members of the Vaisvānara Self, 1, 89; the teacher holds, with regard to alms, the place which the Ahavanīya f. holds with regard to a sacrifice, 2, 14; the three f. at a sacrifice, 2, 117, 117 n.; 14, 56, 192-5; 25, 71 sq.; 30, 321-3, 353, 363 sq.; 48, 291; the hermit with wife and children and his sacred f., 2, 156; 7, 276; to be kept by a king, 2, 161; sin of extinguishing or neglecting the s. f., 2, 287; 14, 4 sq.; 25, 438, 442 sq.; 44, 82-5, 187-96; he must not eat in a house where the s. f. are preserved, 7, 221; one who keeps five f. sanctifies a company, 7, 254; 14, 19; 25, 110, 110 n.; the ascetic repositing the s. f. in himself, 7, 279; 14, 275 sq., 280, 291; 25, 203, 205; to be regardless of fruits of action, not discarding the s. f., is renunciation, 8, 67; one of the ten f. at the allegorical sacrifice of the sense-organs, 8, 261; Ahavanīya and Gārhapatya f., 8, 262; 12, 207 sq.; 44, 516, 535; 46, 236, 238; the sacrificer sleeps in one of the chief f.-houses, 12, 1, 6; preparation of the sacrificial f., 12, 1 sq., 87-92, 95-114, 230-2; only oblations offered in blazing f. are successful, 12, 146, 174; they strew grass round the f., for the sacrifice dreads nakedness, 12, 208; the Gārhapatya f. is a house, 12, 272; the Agnyādheya (Agnyādheya) or establishment of the s. f., 12, 274-322; 25, 438; 43, 296, 296 n.; 44, 1 n., 2; producing (churning) the s. f., 12, 275, 292-5, 293 n., 294 sq. n., 311 sq., 389, 389 n.; the Punarādheya or re-establishment of the s. f., 12, 285, 285 n., 313-22, 313

n.; 46, 368; so long as he has not set up the s. f., the sacrificer is a mere man, 12, 292, 294; Sabhya or hall f. kept up by Kshatriyas, 12, 302 n.; Agnyupasthāna, or worship of the s. f., 12, 338-60; the householder worships the s. f. when setting out on a journey, and returning home, 12, 357-60; Samidhs (kindling-sticks), 12, 400 n.; 44, 567; the Prānas, Apāna, &c., identified with the s. f., 15, 279 sq.; 44, 190; the three s. f. form the mouth-endowed body of the Self, 15, 308; meditation on the s. f., 15, 331 sq., 334; the s. f. injure him who neglects sacrifices, 25, 133; made to blaze when portents interrupt the Veda-study, 25, 145; kindled again after cremation of the wife, 25, 198; the dishayas or hearths, 26, 147-55, 148 n., 441-6; 41, 317 sq., 317 n.; 43, 241-5, 358, 360; if weakness comes upon the sacrificer, he is led to the Āhavanīya f., 26, 148, 148 n.; kindling the sacrificer, 26, 385 sq., 386 n.; the sacrificial f. at Sattras, 26, 441-6; where the wife and the f. are, this is the home, 29, 89; restore a sick person to health, 29, 236; are fond of the village, 29, 236; the s. f. at the funeral, 29, 238 sq., 242 sq., 356; 44, 175; the fiction concerning the three s. f., 34, 146; as the Gārhapatya the highest Self may be represented because it is the Self of all, 34, 150; a sixth f. mentioned by the Vāgasaneyins, 38, 187-9; the making of the fire-pan (ukhâ), 41, 229-46; 44, 579 sq.; building of the Gārhapatya hearth, 41, 298-319; 43, 117-21; spells put into the s. f., 42, 76; Ukhya f. carried in a pan for a year, 43, 191 n., 198, 198 n., 272 sq., 272 n., 308, 324; Agnisava, 43, 298, 298 n.; the f.-pan a womb, 43, 341; f.-pan represents the universe, 43, 353 sq., 354 n.; thirty-six thousand Arka-f. produced by Mind, Speech, &c., 43, 375-80, 375 n.; the sacrificial f. to be laid down at new moon, not under an asterism, 44, 1 sq.; the offerer of the Agnihotra kept up by his f., 44, 47; Anvâhârya-pākana f., 44, 83, 178, 183;

whilst he is offering the Agnihotra, the Sacrificer's f. become worn out, and he renews them again by the animal sacrifice: with the f. the Sacrificer and his house and cattle are worn out and renewed, 44, 118 sq.; the s. f. long for flesh, 44, 119; worshipped to avoid being driven from one's home, 44, 126; symbolism of the four sacrificial f. at the animal sacrifice, 44, 127; animal sacrifice in the s. f. thrown together, 44, 174; the three f. are the three worlds, 44, 178; he who lays down his two f. spreads himself all over these worlds, 44, 178; how the sacred f. are to be treated when the Agnihotrin dies, 44, 197-200; by burning the Sacrificer they unite him with his f., 44, 200-2; the f. by which the dead Sacrificer is burnt, lovingly touch him even as sons their father, 44, 204; sacrificial f. not kept up by the Kâsis, 44, 401; the sacrificer of a Purushamedha takes up the two f. within his own self, 44, 412; Āgnidhra (n.) or f.-shed, 44, 515; the three sacrificial f. the heads of Agni, 46, 168; establishment of s. f. not obligatory for those whose condition of life involves chastity, 48, 698.

(f) F. WORSHIP IN INDIA: THE AGNIHOTRA OR F.-OFFERINGS.

Five A. oblations offered to the Prānas, 1, 89-91; 15, 279 sq.; 38, 249-52; 48, 294 sq.; as hungry children sit round their mother, so do all beings sit round the A., 1, 91; he who offers the A. with a full knowledge of its purport, offers it in all worlds, in all beings, in all Selves, all his sins are burnt, 1, 91; the inner A. is better than the ordinary A., 1, 283; 8, 191; 38, 263; reception of a guest during an A., 2, 118 sq.; meal time regulated by A., 7, 218; the A. as the first among sacrifices, 8, 353; 15, 30 sq., 51 sq.; 17, 134; 25, 130, 130 n., 132; 44, 502; 45, 138; the A. or Morning and Evening Libations, and the worship of the fires, 12, 173, 186, 322-60, 374 sq., 374 n., 407, 415, 443 sq.; 26, 37, 37 n., 390; 43, 274, 297, 297 n., 299, 356; 44, xiv,

118 sq.; if the A. were not offered, the sun would not rise, 12, 328; the A. as a domestic sacrifice, obligatory for every householder, morning and evening offerings in the domestic fire, 2, 51; 7, 191; 12, 333 sq.; 14, 265; 29, 14, 18 sq., 89, 136, 172, 286 sq., 386, 392; 30, 15 sq., 19-21, 39, 196 sq., 265 sq.; 42, 84, 145; the A. is the ship that sails heavenwards, 12, 345 sq.; 44, 185, 190; the Gâtilas, who were converted by Buddha, flung their hair, their braids, and their things for the A. into the river, 13, 132 sq.; good conduct more important than the A., 14, 34; the hermit offers the A., 14, 45, 292, 294; 49 (i), 74; an Agnihotrin may perform secret penances, 14, 125; gifts to Brâhmanas better than A., 14, 138 sq.; 25, 229; the Nâkiketa rite a kind of f.-sacrifice, which leads to heaven, 15, xxi sqq., 4 sq., 9, 12; 34, 247-52; 48, 269; the merit of offering sacrifices, especially the A., 15, 51 sqq., 334, 336-8; times for the A., 25, 32, 32 n., 122; 48, 527; A. not interrupted by impurity after death, 25, 182, 183 n.; wife burnt with the A. fires, 25, 198; the A. with three sacred fires, 25, 200; persons unfit to offer the A., 25, 437, 437 n.; the permanent obligation of the A., 34, lxxviii; 38, 191, 296 sq., 296 n., 313, 358-61; 48, 177, 693 sq., 702 sq., 725 sq.; offered during a whole month at the ayana of the *Kunda-pâyins*, 38, 250 n., 251, 314; transference of the fire from the *Gârhapatya* fire to the two other fires, at the A., 38, 251; a text relating to the A. which forms part of the *mahâpitriyagña*, 38, 299 sq.; A. offered on the eve of battle, 42, 122, 510; to be offered by the sacrificer himself in new and full moon nights, 44, 21 sq., 34 sq.; esoteric doctrines about the A., 44, 46-8; Uddâlaka Âruni's teaching on the A., 44, 79-85; worlds conquered by the A., 44, 111 sq.; Ganaka of Videha on the A., 44, 112-15; after performing the A., one approaches the fires saying 'Wealth,' and becomes firmly established by offspring and

cattle, 44, 126; the A. of one who performs a sattra, 44, 175; expiatory ceremonies in connexion with the A., 44, 178-96; the A. is a sacrificial session ensuring death in old age, 44, 178; sacred to Pragâpati, 44, 183; is a long sacrificial session, 44, 197, 200; how it is performed when the Agnihotrin dies, 44, 197-200; tainted is the A. of one who is dead, 44, 198; prayers for the morning and evening service, 46, 37 sq., 39, 42 sq., 317; speaking of truth incumbent on the Agnihotrin, 48, 303.

(g) F. WORSHIP IN IRAN.

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(b) In Brahmanism.

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(d) In Islâm.

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- Genital organ**, one of the (ten, eleven) organs of the body, 8, 261, 336; connected with the self, 8, 338; by means of it he sheds the essence of food as seed, 44, 264.
- Geography**: the sixteen perfect lands created by Ahura-Mazda, 4, 1-10; mythical g., 24, 85-7. *See also* India, Iran, Khvanîras, Mountains, and Rivers.
- Getâ**, a prince from whom Anâthapindada obtained the *Getavana*, 19, 216 sq. and n.; 20, 187 sq.; 49 (i), 193 sq.
- Getavana**, garden and monastery, founded at Sâvatthi by Anâthapindada, 10 (ii), 17, 20, &c.; 11, 167 n., 238, 238 n., 296; 19, 213-18, 230 sq.
- Gourva**, Haoid, son of, 37, 221, 224 n.
- Grusurvâ**, Av., = Phl. Gôsurvan (q.v.), 5, 20 n.
- Ghâna**, Pali t.t., four kinds of meditation, 11, 115 n., 212, 271 sq., 272 n. *See* Meditation.
- Gharma**, *see* Pravargya.
- Gha/ikâra**, a potter, invited Gotipâla to visit the Buddha, 36, 21; no rain fell upon his hut, 36, 23 sq.
- Ghaura**, *see* Kanva G.
- Ghee** (ghrita), or clarified butter, is the sap of heaven and earth, of the universe, 12, 372 sq.; 41, 333, 390; is a purifier, 26, 8; belongs to the gods, 26, 11; is a thunderbolt, 26, 106, 169 sq.; is consecration water, 41, 79; is seed, 11, 211 sq.; offered on the fire-altar, 43, 182 sq.; is sacred to Agni, 43, 189; is fiery nettle, 44, 274, 296, 312, 410 sq.; is the resource of the gods, 44, 296, 410.
- Ghōra**, a work of the Atharvans, 44, 366 n.
- Ghōra**, *see* Kanva.
- Ghōra Âṅgîrâsa**, communicates his view of the sacrifice to *Krishna*, the son of Devaki, 1, 52.
- Ghosel**, *see* Purification.
- Ghoshamati**, son of a former Buddha, 21, 19.
- Ghosts**, 'a carriage full of ghosts,' an impossible thing, 16, 140, 142 n. *See also* Pretas, Spirits, and Superhuman beings.
- Ghouls**, *see* Demons.
- Ghrîtakaurika**, n. of a teacher, 15, 119, 186.
- Ghrîtâkî**, a nymph, 43, 107; 49 (i), 39.
- Giantesses**, *see* Superhuman beings.
- Gibt**, idols of ancient Arabs, 6, 79.
- Gideon** and Saul confused, 6, 38 sq., 38 n.
- Gifts**, rules about making and accepting g., 2, 65 sq., 203 sq., 265 sq.; 7, 87; 14, 68, 70 sq.; 25, lxxviii, 133 sq., 158 sq., 167 sq., 592; 27, 78, 84-6, 89, 423; 28, 76 sq.; 33, 220 sq.; making of g. purifies a sinner, 2, 70; 25, 188, 477; making of g. accompanied by a water-libation, 2, 122, 203; 13, 143; 14, 277 n.; 17, 250 sq., 251 n.; 19, 231; meritoriousness of g. to learned Brâhmanas, 2, 163; 7, 21 sq.; 10 (ii), 50 sq.; 14, 134-9, 240; 25, 93, 99-102, 133, 229 sq., 430 sq., 434 sq.; giving g., a penance, 2, 275, 277, 279, 285 sq.; 4, 172-5; 6, 28, 110 sq., 188; 9, 271; 14, 109, 113 sq., 116, 118, 125, 134 sq., 137, 222, 295, 302, 305 sq., 311 sq., 328, 330 sq.; 25, 445 sq., 454, 456-9, 477; 29, 120; g. of honour, made by a king to his chief minister, 3, 194, 267, 267 n.; g. to a woman from her male relatives, 7, 69; 25, 374; illicit g., 2, 292, 292 n.; 7, 136, 136 n., 187-9; 14, 115, 130, 239, 310, 317; 25, 109, 142 sq., 167 sq., 424-6, 435, 438, 444, 481; g. for purposes of sacrifices must

not be employed for any other purposes, 7, 192; the householder's duty of making g., 7, 192-4, 215-17, 8, 358 sq.; 14, 237, 262; 25, 92, 164 sq.; the merit of different kinds of pious g., and their corresponding rewards, 7, 263-76; 25, 165-7, 165 n., 229 sq.; certain times auspicious for certain kinds of g., 7, 263, 265-70; the skin of a black antelope, adorned and covered with all sorts of jewels, given to a Brâhmana, 7, 263 sq.; fit and unfit persons to receive g., 7, 274-6; 10 (ii), 80-4; 14, 38 sq.; 24, 53, 82, 291 sq.; 25, 59, 107, 158 sq., 430 sq. and n., 444, 444 n.; protection is more meritorious than any g., 7, 271; fruit of g. obtained by devotion, 8, 81; good and bad kinds of g., 8, 120 sq., 242, 324 sq., 330; g. made without respect to fruit, a means of sanctification, 8, 121 sq.; g. made at ceremonies, 8, 169; sacrifice, g., and other pious works end in destruction, 8, 355; giving and accepting of g. the duty of Brâhmanas, 8, 359; 25, 24, 158 sq., 419, 426; some Brâhmanas are for meditation, others for sacrifice, others for g., 8, 376; the gift of the law exceeds all g., 10 (i), 83, 83 n.; meritoriousness of g., 10 (i), 84; 11, 20, 20 sq. n.; 17, 223 sq.; 36, 31-8, 145-8, 150, 155; made to Bhikkhus and to the church of the Buddha, 11, 27, 33; 35, 134 sq.; the meritoriousness of g. to Buddha, 11, 80, 84; 35, 242-6; 36, 24, 31-8; 49 (ii), 119, 123, 136, 139, 141, 143; perpetual grant made by Sudassana, 11, 263 sq.; at sacrifices and funeral oblations g. must be given to learned Brâhmanas only, 14, 17 sq.; rules about g. of robes to Bhikkhus or the Saṃgha, 17, 194 sq., 219-25, 251-5; to the priests and the poor, 18, 150 sq., 150 n., 154 sq.; made at the birth of a prince, 19, 19 sq.; wishing g., for which the donor expects a particular result in a future birth, 20, 9, 9 n.; the great merit of giving Vihāras to the Saṃgha, 20, 160; 36, 3; resumption of g., a title of the law, 25, ciii, 253, 282-1, 292, 292 n.; 33, xiii, 128-30, 341-3; of a thou-

sand cows, 25, 110; a hermit not to receive g., 25, 200; once only does a man say, 'I will give,' 25, 335; 33, 171; offered to the Dikshita, 26, 45; for the dead, 27, 34; 28, 140 sq., 144-7, 156 sq., 164, 194 sq.; about g. of introduction, 27, 119; g. of condolence, mourning g., 27, 134, 136 sq., 154 sq., 155 n., 183, 356; 28, 69 sq.; interchange of g. between ruler and ministers, 28, 21-3, 69 sq.; given to Brâhmanas at a wedding, 29, 38 sq.; made at the end of ceremonies, 29, 57; distribution of g. to be avoided for some days after the funeral, 29, 244 sq.; what is given away at a Srâddha brings prosperity, 29, 254; prayers recited when receiving g., 29, 367 sq.; one about to give alms must not be arrested, 33, 19; deeds of g., 33, 305 sq.; great meritoriousness of g. of land, 33, 306; inalienable g., 33, 314; duty of king to bestow g. on Brâhmanas, 33, 347; invalid g., 33, 354; Buddhas do neither accept nor refuse g., 35, 145; to be given to the Order rather than to the Buddha, 36, 51-5; a Samana purifies g. made to him, 36, 82-4; why do Bhikkhus trouble about g.? 36, 92-6; the meritoriousness of g. illustrated by the story of Vessantara, 36, 114-32; ten g. that are disapproved, 36, 120 sq.; a Bhikkhu should always share g. he has received with others, 36, 292; law about righteous g., 37, 68, 106 sq., 441; g. of the righteous, 37, 72; g. to righteous teachers, 37, 95 sq.; damaged g., 37, 137; the soul desires giving of g., 37, 19; righteous g. at the season-festivals, 37, 483; sacrifices, g. and austerities are purifying, 48, 700. *See also* Charity, Priests (fees), Teacher (fees).

Gigghakûta, 'Vulture's Peak,' n. of a mountain, 10 (ii), 80.

Gihin, Pali t.t. = *Gahattā*, householder, 10 (ii), x.

Gihvâvat Vâdhyoga, n. of a teacher, 15, 226.

Gim, *see* Yima.

Gina, title used by Buddhists and Gainas, 22, xix sq.; title of Ma-

- hāvīra*, 22, 201; or Tīrthakara, 34, 429; 'there is now no G., but there is a highly esteemed guide to show the way,' 45, 45; the arguments of Buddha, G., and others contradictory, 48, 425, 426; teaching of G. to be rejected by the Vedāntin, 48, 531. *See also* Buddha (a), and Ginas.
- Ginakalpika*, a, who wears no clothes, 22, 57 n.
- Ginas*, whatever they have declared, is truth, 22, 49 sq.; are born as gods in their former existence, 22, 189, 217 sq., 271, 276, 281; lives of the G., 22, 217-85; adoration of twenty-four G., 45, 159, 163. *See also* Buddha (j), Saints, and Tīrthakaras.
- Ginns*, created out of smokeless fire, 6, xiii, 246; 9, 258; subject to birth and death, 6, xiii; the daughters of Allāh, 6, xiii; Mohammed an apostle both for men and g., 6, xiv, 131; 9, 304 sq., 304 n.; hysterical symptoms explained as possession by g., 6, xxi; Mohammed's vision of g. crowding around him, 6, xxx; Muslim belief in the g., 6, lxix sq.; those who made the g. partners with God rebuked, 6, 127 sq. and n.; 9, 174; hell filled with g. and men, 6, 160, 218; 9, 136; mankind and g. together could not produce the like of the Qur'ān, 9, 10; Iblis was of the g., 9, 20; Mohammed said to be possessed by a g., 9, 69; work for Solomon, 9, 101 sq., 151, 151 sq. and n.; misbelievers believe in g., 9, 155; misbelievers among g. and men, 9, 226; listened to the Qur'ān, 9, 228; g. and mankind worship God, 9, 248, 259 sq.; lonely places haunted by g., 9, 305 n.
- Giribbaga*, in Magadha, 10 (ii), 67.
- Girirāgaghosha*, the 12th Tathāgata, 49 (ii), 6.
- Girirāgaghoshesvara*, the 49th Tathāgata, 49 (ii), 6.
- Girls*, *see* Woman.
- Girnār*, mount, on its summit Arishanemi reached Kevala, and died, 22, 277, 279; Mount G. or Raivatāka, sacred to Ginas and Hindus, 45, 115 n.
- Gishvu*, a god, a name of the great self, 8, 219, 332.
- Gīsti*, n.p., 23, 212.
- Gītā*, i. e. Bhagavadgītā, q.v.
- Gitvan* Sailini, said that speech is Brahman, 15, 152.
- Gīva*, Sk. t.t., individual or personal soul, 34, xxv. *See* Self, and Soul.
- Gīva*, n.p., *see* Givaka.
- Gīvaka* Komārabhakkā, physician of King Bimbisāra and one of the chief partisans of Buddha, 13, 191-3; 17, 180 sq., 193-6; 19, 241, 241 n.; 49 (ii), 163 sq.; son of the courtesan Sālavatī, performs wonderful cures, 17, 172-94; recommends to Buddha the construction of cloisters and bath-rooms, 20, 102 sq.
- Gīvala* Kailaki, quoted, 12, 336.
- Gīvanmukti*, t.t., release of one while still living. *See* Emancipation, and Nirvāna.
- Gīw*, son of Gūdarz, 5, 118.
- Gladness*, goddess, worshipped at the Pravargya, 44, 453.
- Glāva* Maitreya, other name of Vaka Dālbhya, 1, 21.
- Glory*, kingly G. and unconsumed G. worshipped, 31, 200, 206, 211, 217, 221, 226.
- Glow-worm*, seen disappear here and there in darkness, 8, 239.
- Gñāna*, Sk., knowledge, pure intelligence or thought, 34, xxv.
- Gñānagupta*, or *Gñānakūta*, translated the Fo-pen-hing-tsi-king, 19, xxix; Chinese translation of the Saddharmapundarīka, by G. and Dharmagupta, 21, xix-xxi, xxiii.
- Gñāna-kāṇḍa*, Sk. t.t., the portion (of the Veda) which relates to knowledge, and Karma-kāṇḍa, 1, lxiii, lxxx; systematized by the Uttara Mīmāṃsā, 34, x, xii; includes Aranyakas and Upanishads, 34, x; its subject is the knowledge of Brahman, 34, x; not limited to the higher castes only, 34, xi; in need of systematic defence, 34, xi; two different parts of it, 34, xxvii; final escape from the saṃsāra to be obtained by the G. only, 34, xxix. *See also* Knowledge, Philosophy, and Veda (f).
- Gñānākara*, n. of a son of a Buddha, 21, 157.
- Gñātriputra*, *see* Mahāvīra.
- Gñātris*, Mahāvīra of the clan of the,

22, 191, 194, 248, 254-6; a noble family, followers of a king, 45, 339.

Gñātri Shanda, n. of a park, Mahāvira proceeds to it, 22, 199, 259.

Goat, a red, offered to the Manes, 2, 148, 148 n.; cleaned grain held up before a g., 7, 101; is the first among sacrificial animals, 8, 353; symbolical sacrifice of a he-g., 12, 275, 292, 292 n.; milk of g. the best food, 24, 45; belongs to Pragāpati, 26, 71 sq., 74; 41, 35, 171; g.'s skin, 41, 35; easier to cook than other victims, 41, 130; how created, 41, 147, 173, 245, 401; 43, 38; 44, 214, 452; he-g. sacrificial animal, 41, 162, 165 sq., 204 sq.; 44, 298; is sacred to Agni, 41, 225; corresponds to the Brāhmana, 41, 227; g.'s hair, 41, 229 sq.; contains all forms of cattle, 41, 230; eats all kinds of herbs, 41, 245; g.'s milk, 41, 245; 44, 452, 457, 477; supports the earth, 46, 61 sq.; Agā, g. and 'unborn' principle, 48, 367, 370. See also Agā, and Animals (c, g).

Gōbāk-abū, maiden mother of the apostle Sōshāns, 47, 115, 115 n.

Gobharana, or Ku-fa-lan, translator of Fo-pen-hing-king, 19, xvi sq.

Gobhila-Gṛhya-sūtra, and Khādīra Gṛhya-sūtra, 29, 371-3; and the Mantra-Brāhmana, 30, 3-11; translated, 30, 13-132.

Goblins (pīṣāṅgikās) reside in hollow trees, 13, 318; g. or Bhūtas, see Bhūtas, Demons, Pīṣākas, Rākshasas, and Superhuman beings.

God.

(a) G. or Allāh in the Qur'ān.

(b) G. (Heaven, Thien, Tin in Chinese Sacred Book).

(c) G. (Yazdān) in Zoroastrian Sacred Books.

(d) G. (Ishvara, the Lord) in Sacred Books of India.

(a) **GOD OR ALLĀH IN THE QUR'ĀN.**

Unity of G., 6, lii, liv, lxi, lxxi, 22 sq., 95, 127 sq., 137, 177, 205, 235-7, 214, 251 sq., 255; 9, 26, 168; wherever you turn there is G.'s face, 6, 16; did not beget a son, 6, 16, 95, 128; 9, 13 sq., 29, 34, 47, 71, 83, 182, 217; unity, self-subsistence and omnipotence of G., 6, 40, 40 n., 46-50, 54, 84, 117, 127 sq.; Arabs call angels 'daughters of G.,' 6, 256, 256 n.; *there is no G. but He*, 9, 35,

42, 47 sq., 55, 59 sq., 66 sq., 71-3, 80, 89, 101, 104 sq., 115, 117, 119, 157, 168 sq., 176, 181 sq., 188, 190-2, 196 sq., 199, 218, 224, 231, 247, 287, 305 sq.; unity of G. preached by Abraham, 9, 50 sq.; has no daughters, and is not akin to the gins, 9, 174, 212, 250, 252; the doctrine of the unity of G. terrifies the idolators, 9, 187; *say, 'He is G. alone! G. the Eternal! He begets not and is not begotten! Nor is there like unto Him any one!'* 9, 344; — ruler of the day of judgement, 6, 1; His is the kingdom of the heavens and the earth, 6, 15 sq., 59, 62, 68 sq., 90, 95, 100, 102 sq., 115 sq., 123, 157, 190, 196, 199 sq., 218, 234, 238, 258; 9, 32, 34 sq., 47, 63, 82 sq., 91, 134 sq., 150, 161, 181, 187, 205, 210, 217 sq., 223 sq., 235, 253, 266, 286, 292, 327; is mighty and wise, 6, 30, 32, 37, 41, 45 sq.; is omniscient, 6, 35, 45, 47, 50, 111, 121 sq., 184, 205, 233; 9, 55, 61 sq., 71, 82, 101, 105 sq., 115, 123, 133, 135, 145, 150, 158, 161, 167, 183, 192, 203, 206, 237, 241, 266, 271, 286-8, 293, 328; is Lord of grace over the worlds, 6, 39; is mighty and avenging, 6, 46; alone is powerful, 6, 144, 204, 241 sq.; not the weight of an atom can escape G., 6, 200; lightning and thunder celebrate His praise, 6, 233; the signs of G., night and day, &c., 6, 257-9, 261 sq.; 9, 2, 126-30, 134, 161 sq., 182, 184, 186-8, 198, 202, 208 sq., 220 sq.; the birds in the vault of the sky, none holds them in but G., 6, 259; if the sea were ink and the trees pens they would not suffice to write the words of G., 9, 26, 134; His are the best of names, 9, 13, 13 n.; a day with G. is a thousand years (and more) with men, 9, 61, 135, 301; His omnipotence, 9, 70 sq.; is the light of the heavens and the earth, 9, 78; His power over nature 9, 79, 87-9, 104 sq., 158, 164 sq., 293 sq.; quickens the earth with rain, sends winds, &c., 9, 123 sq., 129 sq., 158; makes the angels His messengers, 9, 157; respites men for a time, 9, 162; attributes and names of G., 9, 277; — belief in G.

inculcated, 6, 2-4, 8, &c.; 9, 3, &c.; serve ye none but G., 6, 11; 9, 3, 5; the curse of G. is on the misbeliever, 6, 22, 165, 170, 261 sq.; he who disbelieves in idols and believes in G. has got hold of religion, 6, 40; obey G. and the Apostle, 6, 50, 68, 74, 80-3, 163, 165, 183; 9, 79 sq., 143 sq., 148 sq., 232, 241, 287; it is not G. who wrongs the misbelievers, but it is themselves they wrong, 6, 61, 198, 216; 9, 121, 125; misbelievers do not hurt G., but themselves, 6, 67; pardons anything short of idolatry, 6, 79, 88 sq.; belief in G. and fear of G. inculcated, 6, 90 sq.; could send a sign, if He pleased, 6, 119; trust in G. alone, 6, 129; the Meccans would not have believed, even if G. had sent signs, 6, 129; belief depends on G.'s grace, 6, 130 sq., 203 sq.; 9, 314, 322; who disbelieve on G., their works are as ashes blown by the wind, 6, 240; all creation adores G., 6, 255; 9, 5 sq., 47, 58, 79, 266, 273, 280, 282, 286; will defend believers, but loves not the misbelieving traitor, 9, 60; cares not for the rejection of His message by the infidels, 9, 90; honour belongs to G. alone, 9, 158; rebuke to those who say they serve false gods as a means to approach G., 9, 182; the Creator, 6, 3-5, 52, 54, 71, 100, 115, 117, 123, 127 sq., 144, 192 sq., 205, 232, 234, 239 sq., 242, 245 sq., 249, 251; 9, 11 sq., 34, 37 sq., 83, 88, 104 sq., 122 sq., &c.; *the Originator of the heavens and the earth, when He decrees a matter He doth but say unto it, 'Be.'* and it is, 6, 16; manifested in His creation, 6, 69; has not created heaven and earth in sport, 9, 47 sq., 219; the best of creators, 9, 66; created every beast, 9, 79; produces the creation and then turns it back, 9, 119, 126 sq.; created ginn and mankind to worship Him, 9, 248; He is forgiving and merciful, 6, 1, 21 sq., 27, 29, 32 sq., 36, 50, 62, 65, 75 sq., 86-8, 90, 93, 102, 108, 111, 134, 137, 144, 166, 171, 173, 176, 186-8, 204, 209, 229 sq., 252, 262 sq.; 9, 6, 21, 55, 63, 73, 75, 77, 82 sq., 100, 109, 139, 142, 146, 149 sq.,

161, 190, 205, 208, 235, 239-41, 270, 272, 280, 287, 290, 308; *sends down of His grace on whomsoever of His servants He will*, 6, 12, 14; the G. of Abraham, Ishmael, Isaac, and Jacob, 6, 18 sq.; is with the patient in all calamities, 6, 21 sq.; He created men, and to Him do they return, 6, 22, 192, 197, 205, 257; 9, 70, 119, 123, 132 sq., 183, 244, 272, 294, 336; *whatsoever good ye do, verily, of it G. knows*, 6, 31; guides whom He will unto the right path, 6, 31; will redouble a good loan many a double, 6, 37; dispute between Abraham and Nimrod about G., 6, 40 sq.; revives the dead, 6, 41; 9, 56 sq., 205; fashions you in the womb as He pleases, 6, 46 sq.; victory is but from G., 6, 62; it is not for any soul to die, but for G.'s permission, 6, 63; 9, 285; He quickens and He kills, 6, 65, 157, 190, 199, 246; 9, 63 sq., 70, 128 sq., 197, 218, 244, 253, 266, 312, 320; only can help, in dangers of land and sea, 6, 65 sq., 122; 9, 8 sq., 17, 124, 164 sq.; made a covenant with the Muslim, as with the children of Israel, 6, 98 sq.; G. and the Apostle to be taken as patrons, 6, 105; takes men to Himself in sleep, 6, 122; obliges no soul more than it can bear, 6, 135, 142; 9, 289; bids only justice, 6, 140; *whoso fears G. and does what is right, there is no fear for them, nor shall they grieve*, 6, 141; the earth is His, He gives it for an inheritance to whom He pleases, 6, 152; appears to Moses on the mountain, 6, 154; the good names of G. not to be perverted, 6, 160; mentioning of G.'s name protects from the devil, 6, 162; *naught shall befall us save what G. has written down for us*, 6, 180; good-will from G. is the mighty happiness, 6, 183; does not forgive the hypocrites, 6, 184; when in distress men turn to G., but forget Him after deliverance, 6, 193-5, 255; guides unto truth, 6, 197; *He it is who made for you the night, that ye might rest therein, and the day to see therein; verily, in that are signs unto a people who can hear*, 6, 200; is the best of judges, 6, 204; *there is no beast that walks,*

but He taketh it by its forelock, 6, 211; knows what each female bears, 6, 233; ordered all things for the benefit of mankind, 6, 242, 251 sq.; 9, 63, 66, 164 sq., 206, 211, 293-5, 319, 321; His decree will come to pass, 6, 250; thankfulness for G.'s favours enjoined, 6, 258 sq.; is with those who fear Him, and with those who do well, 6, 264; never say, 'I am going to do that to-morrow,' except 'if G. please,' 9, 16; is best at rewarding, and best at bringing to an issue, 9, 19; men dispute about G. and follow devils, 9, 56 sq.; the name of G. to be mentioned over cattle when slaughtered, 9, 60; judges between the religions of the different nations, 9, 64; Abraham praises and prays to G., 9, 93 sq.; appears to Moses in the fire, 9, 100, 111; has subjected nature to man, 9, 133, 211, 221; the ship rides on the sea by the favour of G., 9, 134, 208, 221; sends water to the sterile land and brings forth corn for men, 9, 138, 159 sq., 184, 242, 246, 264 sq.; man's ingratitude to G., 9, 183, 187, 204; when the devil incites you, seek refuge with G., 9, 202; speaks to man only by inspiration, 9, 210; higher to man than his jugular vein, 9, 243; hymn in praise of G.'s bounties, 9, 258-62; the Lord of ascents, His judgement cannot be repelled, 9, 300 sq. See also Allâh.

(b) G. (HEAVEN, THIEN, T'ï) IN CHINESE SACRED BOOKS.

Chinese words for G., 3, xxiii-xxix: 16, xix sq., 51 sq.; 'G.' and 'Heaven' used without distinction, 3, 196-8, 477 sq. n.; 27, 386-8 n.; 39, 16-18; lamentation and appeal to Heaven, the great G., 3, 354; the 'seat of T'ï' or 'the G. given position,' 16, 223, 223 n.; — dynasties founded, kings appointed and favoured by G., are the correlates of G., 3, 58, 114, 144, 153, 159-61, 163, 184, 196-8, 245, 266, 309 sq., 319, 378 sq., 379 n., 389-92, 477; 16, 287 sq., 289 n.; employs Thang to punish the wicked Kieh, 3, 87; King Thang will examine good and bad in himself and his people with

the mind of G., 3, 91; a virtuous king called the fellow of G., 3, 99, 99 n.; secures the good order of the kingdom, 3, 111; Heaven made instructors (kings) for the inferior people that they might be able to be aiding to G., 3, 126; curses the wicked King Shâu, 3, 130, 222; Wän's fame ascended up to the high G., and G. approved, 3, 166, 208; the king the great son and vice-gerent of G., 3, 185; Thang brightly administered the bright ordinances of G., 3, 221; appointed Thang to regulate the boundaries of the kingdom, 3, 307; King Wän in heaven ascends and descends on the left and the right of G., 3, 378, 378 n.; when G. gave the command, Shang became subject to Kâu, 3, 379; King Wän served G., and so secured the great blessing, 3, 381, 392; speaks to King Wän, 3, 391 sq., 391 n.; worshipped by King Wü after his victory, 28, 60; — sacrifices (offered by kings) to G., 3, 39, 126, 163, 302, 321, 343, 343 n., 392, 392 n., 397, 422, 422 n.; 16, 150, 255, 255 n., 287 sq., 289 n., 341, 342 n.; 27, 25, 218, 220, 293, 385, 407, 410, 413 sq., 417, 430 sq., 430 n.; 28, 32, 167, 212, 212 n., 311, 338 sq., 349; requires the punishment of the enemy, 3, 135; has conferred a moral sense even on inferior people, 3, 89 sq.; 'the Spiritual Sovereign in the high heavens,' 3, 90, 90 n.; sends down blessings on the good, miseries on the evil-doer, 3, 95, 208, 214 sq., 259 sq.; Shâu serves neither G. nor the spirits of heaven and earth, 3, 126; roused to anger by Khwän's disturbing the five elements, did not give him the Great Plan, 3, 139; leads men to tranquil security, 3, 197; man cannot dare to rest in the favour of G., 3, 206; Thâu-wü's virtue was made to affect G., 3, 207; able ministers honour G. in the discharge of their duties, 3, 221 sq.; displeased with cruel punishments, 3, 256; appointed wheat and barley for the nourishment of all, 3, 320; encouragement by saying, 'G. is with you,' 3, 342, 382; foreseeing providence of G., 3,

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(c) G. (YAZDÂN) IN ZOROASTRIAN SACRED BOOKS.

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401; mystical power of names of G., 23, 21; conversation with G. on the Holy Word, 23, 128, 133; proofs of the existence of a Creator, 24, 139-51, 164 sq.; knowledge of G. the beginning of all knowledge, 24, 140; necessity of understanding the sacred being, 24, 166-8; inconsistency of those who ascribe both good and evil to G., 24, 173-202; four requisites of divinity, 24, 174; inconsistencies in the assertions of various sects regarding G., 24, 202-51; surrounded by angels, 24, 224; casts worshippers into hell, 24, 224 sq.; comes to Abraham who offers Him wine, 24, 225 sq.; criticism of the Godship of Christ, and of the Trinity, 24, 231-5; nothing happens without the will of G., 24, 235 sq.; the kindness and generosity of the sacred being, 24, 256 sq.; existence, unity, purity, and matchlessness of the sacred being, 24, 270; cannot be responsible for permanent evil, 31, 26.

(d) G. (ĪSVARA, THE LORD) IN SACRED BOOKS OF INDIA.

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106; 48, 352; rules the Pradhâna, 15, 235 sq.; 34, 434 sq., 437 sq.; 48, 396 sq., 522 sq.; is the creator of the illusory world, 15, 251 sq.; the cause of the bondage, existence, and liberation of the world, 15, 265; 38, 58 sq.; creates Brahman and delivers the Vedas to him, 15, 265 sq.; is not the cause of the world, 19, 161, 206-8, 294; 49 (i), 176; created the king, 25, 216; created Punishment, His own son, 25, 218 sq.; not a mere operative cause, 34, li, 284, 434-40; 48, 413, 522 sq.; has a shape consisting of the threefold world, 34, 145 sq.; the supporting of all things up to ether can be the work of G. only, 34, 170; Lords, such as Hiraṇyagarbha, &c., are able to continue their previous forms of existence in each new creation, 34, 213, 215; dependency of the world on Him, 34, 242-5, 290, 370; 38, 415 sq.; is the evolver of names and forms, 34, 328 sq.; 38, 96-8; 48, 350; the creation of this world is mere play to Him, 34, 357; may, although Himself unmoving, move the universe, 34, 369; creates things in dreams, 48, 120 sq., 764; is not an agent, because He has no body, 48, 172; is not touched by the evils of creation, 48, 429, 477 sq.; He only possesses the power of ruling the world, 48, 769 sq.;—meditation on G., 8, 78; 15, 232-4; 34, 441; abides alike in all entities, and is not destroyed if they are destroyed, 8, 106; *worshipping Him with the proper works man attains to perfection*, 8, 127; 48, 700; *dwells in the heart of all creatures, whirling, by His mysterious power, all creatures as if mounted on a machine*, 8, 129; 48, 557; is eternal, 8, 157, 186-94; 38, 416; the relation between G. and the individual soul, 8, 187, 187 n., 192-4, 192 n.; 15, 325; 34, xxix, xxxix, xlix, 279, 329, 343-6, 434 sq.; 38, 59-61, 65 sq., 138-40, 244 sq., 291, 338-40, 416-18; 48, 128, 209, 396; is unborn, moving about day and night, without sloth, 8, 192, 194; *should one fly, even after furnishing oneself with thousands upon thousands*

of wings, and even though one should have the velocity of thought, one would never reach the end of the (great) cause, 8, 192; *He is without symbols, and also without qualities, nothing exists that is a cause of Him*, 8, 309; not affected by pleasure and pain, 8, 352; 38, 63-5; 48, 427; Buddhism antagonistic to the belief in G., 11, 142; 19, 161, 206-8, 294; 34, 403; mythological deities, the Lord (Pragâpati), and the Highest Self, 15, xxxiii sq.; the personality of G. in the Svetâsvatara-Up., 15, xxxvi; relation between G. and the Highest Brahman, 15, xxxvi-xxxviii, 38; 34, xxv, xxvii, xxx, lxii-lxiv, xcvi, 70, 81, 159 sq., 187, 234; 38, 290 sq., 418; by knowing G., final emancipation is obtained, by meditating on Him, the blissful state in the Brahma-world is reached, 15, 236; *He sees without eyes, He hears without ears, without hands and feet He hastens and grasps*, 15, 248; 48, 476; spreads out one net (saṃsâra) after another and draws it together again, 15, 255; full description of G., 15, 260-7; by His light all this is lightened, 15, 265; the highest bridge to immortality, 15, 266; a hymn in praise of the Lord of the Universe in whom all gods are, 15, 303; the Undiscernible One, 25, 495, 495 n.; hymn to the Unknown G., 32, xxvii, 1-13; manifests itself in a fourfold form, 34, xxiii; as a retributor and dispenser, 34, xxvi; G. or the lower Brahman, 34, xxvii, xci, xcii; is all-powerful, all-knowing, all merciful, His nature is fundamentally antagonistic to all evil, 34, xxviii, 15, 79, 125, 136 sq., 329, 357; matter and souls constitute the body of G., 34, xxviii; Saṅkara's personal G., is something unreal, 34, xxx; Râmanuga's Brahman is a personal G., 34, xxx, cxxiii sq., cxxiv n.; cannot be reproached with cruelty, on account of His regarding merit and demerit, 34, xlix, 343-6, 357-60; 38, 180-3; 48, 488; the intelligent Self is G., 34, 15, 234, 290; 38, 337-40; is without a body, 34, 50 sq., 438; 48, 421; the one within the sun and the eye is G.,

34, 77-81, 124 sqq.; 38, 416 sq.; has no special abode, but abides in His own glory, 34, 78; the sole topic of all worldly songs and of Scripture, 34, 80, 160; His nature is Mâyâ, He is the ruler of Mâyâ, 34, 80, 357 n., 370 sq.; 48, 367; although present everywhere, He is pleased when meditated upon as dwelling in the heart, 34, 114, 196; immortality and fearlessness ascribed to Him, 34, 125; the lordly power of the gods is based on Him, 34, 130; 'measured by a span,' 34, 144, 150-3, 192, 195 sq.; the perception of G. in the gastric fire, 34, 147, 149; has the heaven for His head, &c., and is based on the earth, 34, 148; forms the head, &c., and is based on the chin of the devout worshipper, 34, 148; worshipped as Vaisvânara, 34, 149 sq.; is greater than ether, 34, 177; is a liminary support, 34, 181 sq.; *there is only one highest Lord ever unchanging, whose substance is cognition, and who, by means of Nescience, manifests Himself in various ways, just as a thaumaturg appears in different shapes by means of his magical power*, 34, 190; is the absolute ruler of the past and the future, 34, 196; His position analogous to that of Parganya, 34, 358; His essential goodness affirmed by Sruti and Smṛiti, 34, 358; the Lord Parupatī, Śiva, 34, 435; Scripture the production of the omniscient G. and the omniscience of G. based on Scripture, 34, 437; soul, gods, and G., 36, xxii sq.; meant by the term 'he who renders tripartite,' 38, 97; is everlastingly free from Nescience, 38, 119; is free from all qualities, 38, 340; there is also a form of G. not abiding in effected things, 38, 417 sq.; is all-knowing, 42, 83, 389; 48, 414, 523; Breath is the one G., 44, 117; there must be no questioning beyond the deity, 44, 117, 117 n.; understood by Person (Purusha), or Highest Self, or Brahman, 48, 4, &c., 352; *intelligence pure, free from stain, free from grief, free from all contact with desire and other affections, everlastingly one is the highest Lord—Vasudeva apart from whom nothing exists*, 48, 23; specific power of the knowledge of G., 48,

116; His essential nature is knowledge, 48, 128; Nârâyana, and other names of the one G., 48, 133, 667; existence of G., how to be proved apart from Scripture, 48, 162-9, 497; dwells in the hearts of all creatures, 48, 356 sq.; the Ancient who is difficult to be seen, 48, 361; Hara, the one G., 48, 364; is the enjoyer of all sacrifices, 48, 411 sq., 627; good and evil works please or displease G., 48, 487; Gaiṇas hold that there is no G., 48, 516; *offerings and pious works, all this He bears who is the nave of the Universe, He is Agni and Vāyu, He is Sun and Moon*, 48, 627; called 'That which is,' 48, 658 sq.; purity of mind and heart, due to the grace of G., leads to knowledge, 48, 710; knowledge of G. propitiates G., and thus destroys the displeasure of G. due to previous sins, 48, 723; the continuance of the body's life due to G.'s pleasure or displeasure caused by good or evil deeds, 48, 725; the released soul experiences different worlds created by G. engaged in playful sport, 48, 764; *we know from Scripture that there is a Supreme Person whose nature is absolute bliss and goodness; who is fundamentally antagonistic to all evil; who is the cause of the origination, sustentation, and dissolution of the world; who differs in nature from all other beings, who is all-knowing, who by His mere thought and will accomplishes all His purposes; who is an ocean of kindness as it were for all who depend on Him; who is all-merciful; who is immeasurably raised above all possibility of any one being equal or superior to Him; whose name is the highest Brahman*, 48, 770. See also Brahman, Creator, Great One, Īś, Īśvara, Ka, Krishna, Nârâyana, Person (Purusha), Pragâpati, and Self (highest).

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Gods.

- (a) Names, classes, and numbers of Hindu g.
- (b) Origin of g. (India).
- (c) Characteristics, food of the g. (India).
- (d) Abodes of g. (India).
- (e) G. and men in India.
- (f) All the g. and individual g. (India).
- (g) Myths and legends of Hindu g.
- (h) Worship of g. in India.
- (i) Hindu g. in philosophy.
- (j) G. in Buddhism.
- (k) G. in Gaiṇa religion.
- (l) Angels and archangels in Zoroastrianism.
- (m) G. or sacred beings (*Yazatas*, *Yazdān*) in Zoroastrianism.
- (n) Chinese spirits or spiritual beings (*Kwei-shān*).
- (o) False g. in Islām.

(a) NAMES, CLASSES, AND NUMBERS OF HINDU G.

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the g., 44, 383, 393: the air, and in the heavenly light, 46, 245; three hundred and three thousand g. and thirty and nine did service to Agni, 46, 257; the secret names of the g., 46, 378; Kshattras among the g., 48, 461; wives of the g., *see* Goddesses. *See also* Devas, Superhuman beings, Suras, and also below (j, k).

(j, k). ORIGIN OF G. (INDIA).

The Devas worshipped breath as Bhûti or being, and thus became great beings, 1, 213; anywhere at the birthplace of a deity, Srâddhas should be performed, 7, 260; obtained their divinity by living as Brahma-kârins, 8, 178; the devotee creates for himself even the divinity of the g., 8, 250; created, 8, 387; 25, 12, 12 n.: 43, 289; 48, 461; the sons of Heaven and Earth, 12, 225; the highest creation of Brahman, when he created the g., 15, 86-90; sprang from the manes, 25, 112; the state of g. reached by the quality of goodness, 25, 493; obtained their authority by means of the sacrifice, 26, 21, 36, 39, 46, 101, 174, 445; born of the mind, 26, 42; a kind of theogony, 32, 246 sq.; belief in the existence of the g., 42, 158, 622; were born of the uk-kishita, 42, 229; the birth of the g. is the year, 43, 144; the Brahman (neut.) created the g., 44, 27; after the procreation of the g. off-spring is produced, 44, 44; are the off-spring of Manu, 46, 42 sq.; originated from the Self, 48, 367.

(c) CHARACTERISTICS, FOOD OF THE G. (INDIA).

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are mortal, 15, 289; age of the g., 25, 20-2; are invisible, 26, 19; 34, 201; do not sleep, 26, 44; 32, 8; are hidden to men, 26, 76; always speak the truth, 26, 95 sq.: 43, 257 sq.; 44, 447; the threefold age of the g., 29, 56; 30, 162; are long-lived through ambrosia (amrita), 29, 294; the so-called deathlessness of the g. only means their comparatively long existence. And their lordly power also is based on the highest Lord and does not naturally belong to them, 34, 130; 38, 17; having several bodies at the same time, they come to many sacrifices, 34, 198-201, 217; 48, 330 sq.; naturally possess all supernatural powers, 34, 200, 219; have certain characteristic shapes without which the sacrificer could not represent them to his mind, 34, 221 sq.; possess a body and sense-organs, 34, 355; 48, 328-30; exist in the state of highest power and glory and cannot enter, in this wretched body, into the condition of enjoyers, 38, 93; may be called light and so on, because they represent light and so on, 38, 388; are free from decrepitude, 42, 51, 365; immortality and truth in the g., 42, 84; the g. love the mystic, 43, 156, 158, 175, 179, 372, 398; 44, 443; made themselves boneless and immortal, 43, 178; are of joyful soul, 43, 339 sq.; have no loathing for anything, 44, 184, 186; 'the patient g. who give no reply,' 48, 68; souls of g., 48, 198; are liable to suffering, 48, 327; are qualified for meditation on divinities, 48, 335-7;—Vâyu, the eater, and his food, viz. Agni, Aditya, Kandramas, Ap, 1, 59, 59 n.: subsist on sacrifices, 7, 194; 12, 66 sq., 176; 26, 154; 41, 1; 44, 22, 508 sq.; sacrificial food for the g. is amrita (ambrosia), 12, 40 sq.; 26, 191; the moon is Soma, the food of the g., 12, 176, 181, 362, 380; 26, xiii: 44, 6, 9 sq., 34; the sacrifice their food, immortality their sap, the sun their light, 12, 361; living food of the immortal g., 26, 201; the souls are the food of the g., 38, 110-12; the circle of the never-ending food of the g., 43, 221; how the g. eat

food, 43, 295; the hymn of praise is food for the g., 44, 232; ghee is their favourite resource, 44, 296, 342, 410; all the g. subsist on rain, 44, 507; subsist on the milk of cattle, 44, 508; when Soma overflows, all the g. avail themselves thereof, 44, 510; sun made into honey (nectar) for the enjoyment of the g., 48, 368 sq., 370; *the g. in truth do not eat nor do they drink; by the mere sight of that amrita they are satisfied*, 38, 111; 48, 589.

(d) ABODES OF G. (INDIA).

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44, 304; the g. who are in this world and who are in the heavenly world, 44, 328; North-east the region of both g. and men, 44, 359; the earth, the air, and the sky, regions, Nakshatras and waters, places of abode for all the g., 44, 505 sq.; may the divine doors open themselves, that the g. may come forth, 46, 153; to the g. go the worshippers of the g., those devoted to Vishnu go to Vishnu, 48, 627; path of the g., see Future Life (b). See also Heaven.

(e) G. AND MEN IN INDIA.

'I know myself reaching as far as the g., and I know the g. reaching as far as me. For these g. receive their gifts from hence, and are supported from hence,' 1, 212 sq.; do not teach what is virtue and what is sin, 2, 72; Brāhmanas are the human g., 7, 77; 12, 309 sq., 374; 26, 341; 42, 164, 529; beings divided into godlike and demoniac, 8, 114 sq.; are inferior to the men of true knowledge, 8, 146, 161, 161 n.; are engaged in gifts, 8, 282; reach perfection by penance, 8, 389; g. are the truth, man is the untruth, 12, 4, 16; 26, 63, 238, 344; 33, 93; in the beginning g. and men were together, 12, 347 sq.; give the enjoyments through fear of punishment, 25, 219, 219 n.; desert a country ruled by a wicked king, 25, 220; *the wicked, indeed, say in their hearts, 'Nobody sees us'; but the g. distinctly see them*, 25, 269; 'speech of the g.,' false evidence with a pious intention, 25, 272; the king shall emulate the g., 25, 396 sq.; Brāhmanas have power over the g., 25, 398, 398 n., 447; penances adopted by g., sages, and manes, 25, 473, 475; the Veda the eternal eye of the manes, g., and men, 25, 504; know the mind of man, 26, 94; blamed for not being liberal enough, 32, 81, 87; the laws (vrata) of the g., 32, 237-9; 46, 367, 370; read the original code of Manu, 33, 3; men deprived of virility by the wrath of a deity, 33, 167; a king is a deity, 33, 221; cannot perform sacrifices, hence not

entitled to the study of the Veda, 34, 197 n.; Vyâsa and others conversed with the g. face to face, 34, 222 sq.; the vital airs, at the time of death, enter into them, 38, 105 sq.; the souls of sacrificers enjoy themselves with the g., 38, 112; g. were first, then men, 41, 262; 43, 228, 252, 257; longer is the life of the g., shorter the life of men, 41, 344; have given the remedy against poison, 42, 27; charms found by Brahmans, Rishis, and g., 42, 29; sins committed by the g. cause madness, 42, 32, 520; disease sent by the g., 42, 41; rescue men from death, 42, 53-5; this world is most dear to the g., 42, 60; the g. who have brought on trouble, again remove it, 42, 67; spells prepared by g., 42, 78; slain enemies join the g., pious men, and departed Fathers, 42, 126; all the g. follow the Brahmanârin (the sun), 42, 214 sq.; men do (at sacrifices) what the g. did, 43, 83 sq.; a Brâhmaza descended from a Râshi represents all g., 44, 195 sq.; followed the laws of Rîta, 46, 54, 61.

(f) ALL THE G. AND INDIVIDUAL G. (INDIA).

Pragâpati brooded over the three g., Agni, Vâyu, Âditya, and squeezed out the three Vedas, 1, 70; instructed by Pragâpati, 8, 282 sq.; 25, 164; 43, 175; 44, 103; g., men, and Asuras, the threefold descendants of Pragâpati, 15, 189; 41, 194 sq.; 43, 220; created by Pragâpati, 25, 14, 14 n.; 41, 157; 43, 350; 44, 13, 15; heal Pragâpati by oblations, offered in Agni, 41, 152-4; in union with the life-sustaining g. Pragâpati creates, 43, 32; Pragâpati and the g. converse like father and sons, 43, 59 sq.; Pragâpati bestows shares and lordship on the g., 43, 67-70; offer Pragâpati up in sacrifice, 43, 304 sq.; afraid of Pragâpati, the Death, 43, 356; the sacrificial horse fettered for the g., for Pragâpati, 44, 277 sq.; Pragâpati assigned the sacrifices to the g., 44, 295 sq.; Pragâpati desired to gain the world of the g. and that of men, 44, 306; by the Asvamedha the g. restored

the eye of Pragâpati, 44, 328; the horse of the Asvamedha belongs to all g., not only to Pragâpati, 44, 336; behind Pragâpati are all the g., 44, 393; the g. perish and are created again by Pragâpati, by means of the Veda, 48, 331 sq.;—Indra is above the other g., 1, 151, 307; 8, 88; Agni, Vâyu, and Indra are above the other g., 1, 151; Agni, Soma, and Indra represent all the g., 12, 168 sq.; from terror of Brahman fire and sun burn, Indra, and Vâyu, and Death run away, 15, 21; Agni, Indra, and Sûrya, superior to the other g., 26, 402-4; to Indra belongs the first chariot, to the g. the second, 42, 152; draw together round Indra, 43, 127; Indra and Agni are all the g., 43, 278; are the people of King Dharma Indra, 44, 370;—Agni brings the offerings to the g. or the g. to the sacrifice, 2, 71; 12, 117 sq.; 14, 71; 43, 197 sq., 268; 46, 1, 6-8, 24, 92, 100, 108, 135, 153, 198, 261; chose Agni for their Hotri, 12, 87-9; kindled Agni, 12, 116; 46, 31, 49; the vow belonging to Agni together with g. and men, 29, 229; bestowed immortality on Agni, 43, 156, 177; possessed of a good Agni, 46, 13; Agni and the other g., 46, 16 sq., 22, 31, 37, 49 sq., 64, 67, 70, 83, 89, 119, 173, 275, 303, 318; he is called a friend of the g., to whose sacrifice Agni comes, 46, 92; Agni invoked against hostile powers of g. and mortals, 46, 211; see also Agni (c, g);—the three g., Brahman, Vishnu, and Siva, 7, xxii, 128; 15, 304, 308; have been destroyed by Kâla, 7, 79; Lakshmi in g., 7, 299; even those who worship other g. with faith, worship only Krishna, 8, 84; 48, 111; Krishna the source of g. and sages, 8, 85; do not understand Krishna, 8, 86 sq.; all g. seen within Krishna, 8, 92-4; are desiring to see the divine form of Krishna, 8, 99; Vishnu is the ruler of g., demons, and Nâgas, &c., 8, 347; of all g., Dânavas, Bhûtas, &c., Ivara is the lord, 8, 354; Daksha, the father of the g. who are born from

the internal organ, 14, 299; Agni and the other chief g. are only the chief manifestations of the highest Brahman, 15, 302, 303; the Self identified with Sambhu, Bhava, Rudra, Pragâpati, Hiranyagarbha, Vishnu, Nârâyana, 15, 340 sq.; all the g. are Aditi, 32, 255, 261; the king as the God of Riches, 33, 217 sq.; the thousand-eyed god, 42, 68, 402; the armies of the g., having the sun as their ensign, 42, 133; neither g. nor men can escape Bhava and Sarva, 42, 159; Trita, the scapegoat of the g., 42, 521-3; Agni, Vâyu, and Rudra are the hearts of the g., 43, 162; the many g. and the one God, 44, 115-17; Âhavanîya fire, the womb of the g., 44, 271; subsist on the sun, 44, 470, 508; guarded by the sun, 44, 471; the matutinal g., Agni, the two Âsvins, the Dawn, the rising Sun, 46, 39; the rain-giving god, 46, 43.

(g) MYTHS AND LEGENDS OF HINDU G.

Day and night of the g., 7, 77; 25, 20; 'ponds dug by the g.,' natural lakes, 7, 205, 205 n.; 33, 112, 112 n.; perform sacrifices, 12, 8 sq., 12; 26, 47-9, 52, 74 sq., 89, 93-9, 131, 147, 149-52, 174 sq., 178 sq., 194, 202, 240, 249, 252, 275 sq., 279, 291, 301, 303, 386, 433, 446; 41, 1; 44, 7, 15-19, 22, 317, 441-4; the sacrifice escaped the g., 12, 23, 140; 26, 89, 235; the sacrifice that became a tortoise, the g., and the Rishis, 12, 160-2; deposited their beasts with Agni, 12, 347; formerly g., men, and fathers drank visibly together, now invisibly, 12, 367 n.; 26, 155; ran a race, 12, 370 sq.; 26, 327 n.; 41, 1 sq.; slew Vritra by means of sacrifice, 12, 408-10, 417-20, 437, 444 sq., 449; 41, 48; sins committed by the g., 14, 321; 42, 73, 604; the whole world sprang from the g., 25, 112; the g. even swore oaths, 25, 273, 273 n.; 33, 98 sq.; accidents caused by the will of the g., 25, 325; proclaimed the power of austerity, 25, 479; the celestial hosts approached the g., 26, 179 sq.; procured holy and medical plants,

42, 4 sq., 38 sq., 280; release the sun and the *ritam* from darkness and sin, 42, 15; sorceries performed by the g., 42, 39; conquered all the world in battle, 42, 86; pour love into the waters, 42, 105, 535; quarrels among the g., 42, 134, 363; human sacrificer imitates the rites performed by the g., 43, 22 sq., 30, 33, 41, 58 sq., 82, 117, 145, 156, 169, 188, 190-5, 198, 200, 202, 215 sq., 217 sq., 223-5, 236-9, 255 sq., 270, 275 sq., 303, 316; afraid of the Rakshas, 43, 104 sq.; 44, 453, 462, 467, 478; how they recovered the nectar of immortality, 43, 255; the Haya (steed) carries the g., 43, 401; fashioned the initiation and other parts of the sacrifices, 44, 138; performed a sacrificial session of a thousand years, 44, 170 sq.; gold is a form of the g., 44, 236; come on chariots, 46, 38, 237, 245; struggle of g. (Devas) and Asuras, *see* Asuras (c).

(b) WORSHIP OF G. IN INDIA.

A Sâman interwoven in the g., 1, 32; offerings to all the g. (Vaisvadeva, Devayagña), 2, 48, 48 n., 195, 201 sq., 299; 14, 49 sq., 304, 308; 25, 91, 132; 29, 84-7, 89 sq., 161 sq., 321; 44, 95 sq.; as long as he is impure, he shall avoid pronouncing the names of the g., 2, 94; Snâtaka shall not speak evil of the g., and must be careful about his duties towards them, 2, 95, 225; 29, 124; Bah offerings to the servants of the g., the g. inside the house, and the g. of the points of the horizon, 2, 107, 107 n., 202, 202 n.; 29, 290; Brâhmanas and Kshatriyas uphold g., manes, and men, 2, 238; witnesses to be sworn in the presence of the g., the king, and Brâhmanas, 2, 247; the strength, &c., of a student who breaks the vow of chastity goes to the g., 2, 294, 294 n.; he who performs penances becomes known to all the g., 2, 299; 14, 297; reverence towards g. and Brâhmanas enjoined for all castes, 7, 13; Srâddhas begin and end with rites in honour of the g., 7, 85, 238; 12, 363 sq., 433 sq.; 14, 53 sq., 238; 25, 98, 98 n.,

113 sq., 113 n., 121; the householder's duty of worshipping the g., 7, 194; 8, 118, 243, 306; part of the hand called 'Tirtha sacred to the g.', 7, 198; 14, 25, 166; 25, 40 sq.; he who sacrifices pleases the g., and the g. reward the sacrificer, 8, 53, 61; 12, 248; 48, 626 sq., 720; those who worship the g. go to the world of g., 8, 84; 12, 450 sq., 451 n.; 44, 259, 272; paying reverence to g., a good penance, 8, 119; contempt of the g. is a sin, 8, 320; 25, 154; the good householder eats what remains after offerings to g. and guests, 8, 358; the hermit should eat after the g. and guests are satisfied, he should eat little, depending on the g., 8, 361 sq.; invoked by Brāhmans, 11, 180; he who enters the vow before sacrifice, approaches the g., 12, 6; the offerings announced or pointed out to the g., 12, 17, 32; 30, 343 sq.; the oblation shall gladden the g., 12, 27; the sacrifice is performed for the g., the seasons, and the metres, 12, 79-81; sit round the altar, 12, 86; the Barbis, or the Prastara, the seat of the g., 12, 87, 93; the priests propitiate g., 12, 127 sq., 131 sq.; man owes the debt of sacrifice to the g., 12, 190 sq., 190 n.; 14, 46, 56, 271; 25, 169; 49 (i), 100; the power of the g. is the sacrifice, 12, 251; are dismissed at the end of the sacrifice, 12, 263 sq.; 26, 377 sq.; 41, 185; times suitable for the worship of the g., 12, 289 sq.; go to the house of him who sets up the sacred fire, and performs the Agnihotra, 12, 291, 328 sq.; new-moon libation to the horses of the g., 12, 375, 382 sq. and n.; are desirous of purity and themselves pure, and love a pure sacrifice, 14, 186; worshipped during penances, 14, 303-6; 25, 476; a performer of rites securing success, must worship cows, Brāhmanas, and g., 14, 323; Ka purifies by a certain rite Salasrāksha, Fire, Wind, Sun, Soma, Yama, and other lords of the g., 14, 331; feasts in honour of the g., 25, 64 sq.; marriage rite of the g. (daiva), 25, 79-82; 29, 166; ordain the consumption of

meat for sacrifices, 25, 174; to be worshipped after a victory, 25, 248, 248 n.; husband receives his wife from the g., 25, 344, 344 n.; wealth of those who offer sacrifices is called property of the g., 25, 434 sq.; cooked offerings for the g., 26, 201; all g. draw nigh to the victim, thinking that it is immolated for them, 26, 203; food given to Brāhmanas, reaches the g., 29, 16; Yama and all g. contained in the Ashvakâ, 29, 102; adoration to g., Rishis, Manes, and men, 29, 150; Agni, Indra, Pragâpati, Visve Devâs, Brahman are regularly worshipped where there is no special rule with regard to the deity of a sacrifice, 29, 163; satisfied by reciting the Vedas and other sacred texts, 29, 218; 41, 96 sq., 101; satiated at the Tarpaya, 29, 219; invoked to give long life to the new-born child, 29, 294; water oblations to the g. at the Utsarga, 29, 325; Bali offering to the protecting deities of the furrow, 29, 335 sq.; the pupil at the Upanayana given in charge of the g., 29, 401; 30, 272; there can be no substitute for the deity of a sacrifice, 30, 353; delight in prayers, 32, 86; sacrifices enjoined by them, 32, 238 sq.; ordeal to be performed in the presence of the guardians of the world, 33, 104; high value of property belonging to g., 33, 205; look on with divine eyes when a witness gives evidence, 33, 245; the judge worships the g. before performing an ordeal, 33, 250 sq.; oaths by g., 33, 315; fine for stealing property of a deity or Brāhmana, 33, 363; invoked for long life, 42, 50 sq.; an amulet for g., fathers, and men, 42, 87; all the g. call the king to the throne, 42, 113; Brāhmanas strike those who revile the g., 42, 169-71; the sterile cow belongs to the g., therefore must be given to the Brahmanas, 42, 175-9, 656; bricks of the fire-altar identified with g., 43, 90 sq.; the sacrifice is the self of the g., 43, 103; 44, 504; from left to right is the way with the g., 43, 136, 139, 147; only that is a deity to whom oblations

are offered, 43, 240, 245 sq.; if he eats on new and full moon nights, he eats whilst passing over the g., 44, 21; the sacrificer gives himself up to the g. (by the fasts) and redeems himself by the (new and full moon) sacrifice, 44, 22 sq.; theory regarding the full and new moon in respect of the g. (sun and moon, earth and sky, night and day), 44, 31; he who offers to the g. is inferior to the self-offerer, 44, 38; offerings to the g. compared to tribute brought to a king, 44, 38; fill gold cups for him who having offered ghee, offers sacrificial portions, 44, 61; Śrī dismembered by the g., and restored by a sacrifice, 44, 62-5; *Prishṭhya* and *Abhiplava* are the two wheels of the g. crushing the Sacrificer's evil, 44, 149; how the Mahāvratā yielded itself to the g., 44, 159; rites for the g. and rites for the Fathers, how distinguished, 44, 198-200, 430-4; *may the g. protect me through the g.*, 44, 258; prayer to be delivered from sins against the g., 44, 265 sq.; all the g. are concerned in the horse-sacrifice, 44, 278 sq., 311, 352; went in quest of the *Arva-medha*, 44, 284; depart from those who speak impure speech at the sacrifice, 44, 387; the *Udgātri* called 'friend of the g.', 44, 388; all the g. made guardians of the *Pravargya* sacrifice, 44, 453; what is baked, belongs to the g., 44, 456; sacrifice a feast of the g., 46, 6, 283; spirits or deified objects connected with the sacrifice, 46, 8-12; the Aryan clans long for the g., 46, 100. *See also* Debts (the three), Idols, and Sacrifices (*et*).

(i) HINDU G. IN PHILOSOPHY.

Teaching of Brahman with regard to the g., 1, 151 sq., 152 n.; the elements and the five senses or *Prāṇas* represented as g., 1, 185; 8, 123, 123 n., 337-40, 349 sq.; 15, 98, 274; 34, 303-5; 41, 273, 395; 43, 32, 185 sq., 304; 48, 417, 576, 586 sq.; union of the g., as entered into the body, 1, 208, 233, 238-40; all the g. are produced by knowledge of the Self, 1, 245; the human body

represented as a lute made by the g., 1, 264; the absorption of the two classes of g. (*viz.* fire, sun, moon, lightning, and the senses, &c.) into Brahman or breath, 1, 288-90; never reached the Self, 1, 311; 8, 367, 391; through freedom from heedlessness the g. attained to the Brahman, 8, 152 n., 153; are not pleased with a cessation of mortal form, 8, 254 sq.; the science of final emancipation is a great mystery even among the g., 8, 254; speech relates to all the g., 8, 338; the sage who is assimilated with the Brahman, is identical with the g., and extolled by g. and demons, 8, 345; Hara, Kudra, Siva, &c., as names of the Highest Self, 15, xxxiii sq., 16; have doubted as to death, 15, 5 sq.; Brahman is all g., the g. being but his manifestation, 15, 86; *Prāṇa* identified with the g., 15, 274-6; 34, 200, 269; the g. identified with the *Atman*, 25, 512; whether g. are capable of the knowledge of Brahman, 34, xxxvii, 198 sq., 216-23; 48, 326-35; create many things by their mere intention, 34, xciv, 347 sq.; possess unobstructed knowledge, 34, 99; are qualified for the study and practice of the Veda, 34, 198 sq.; may have the desire of final release, 34, 198; to them the Veda is manifest of itself (without study), 34, 199; undergo discipleship, 34, 199; multi-form creations exist in them, 34, 353; the performers of sacrifices are objects of enjoyment for the g., 38, 111; 48, 588 sq.; g. worship *Prāṇa*, 42, 219; serve the Person in the eye under the name of 'strengthening food,' 43, 373; by naming the g. everything here is named, 43, 390; as the Year the Sacrificer goes to the g., 44, 140, 155; Highest Person, the inner ruler of Agni and other g., 48, 155; the g. create each in his own world what they require, God creates the entire world, by mere volition, 48, 472.

(j) G. IN BUDDHISM.

Dialogue between a deity and Buddha, g. taught by Buddha, 10 (ii), 17-19, 43 sq.; 11, 142; 13,

122 sq.; the g. rejoice at the birth of Buddha, 10 (ii), 94, 125 sq.; 19, 4-6, 13, 344 sq., 347-56; how they felt about Buddha's death, 11, 88-90, 119-21, 127; 19, 308, 318; pay homage to the remains of Buddha, 11, 124, 128 sq.; rejoice and pay homage to Buddha when he reaches Bodhi and founds the Kingdom of Truth, 11, 153-5; 13, 97 sq.; 19, 58, 163 sq., 178 sq.; 21, 160 71, 184; 35, 243; 49 (i), 68 sq., 136, 155 sq., 165-7; instrumental in making Buddha (Yasa) resign the world, 13, 83, 89, 103; 19, 32-4, 36, 49, 54, 56-8, 68 sq., 88, 144, 152 5; 21, 55; 35, 220 sq.; 36, 45, 45 sq. n.; 49 (i), 30, 32, 34, 52, 68, 168, 173; scatter scents and flowers and raise heavenly music at Buddha's funeral, 19, 323; pay homage to the newborn Buddha, 19, 361 4; 49 (i), 7; Indra, Brahma Sahāmpati with all the other g. strew garments and heavenly flowers on Buddha, 21, 69 sq., 313, 315, 366; the four classes of the audience of a Buddha, monks, &c., g. and other superhuman beings, 21, 69, 162, 213, 222 sq., 225, 253, 376, 383, 412, 431, 442; pay homage to Buddhas, 21, 156 sq., 162-71, 183 sq., 308; Indras, Brahmas, and Brahmakāyikas show honour to the preacher, 21, 347, 349; worship relics of Buddhas, 35, 148 sq., 151, 247; when Buddha was eating the g. infused the sap of life into his dish, 36, 37 sq., 37 n.; g. and men adopted the Dhamma, after Brahmā had adopted it, 36, 41 sq.; the disciple of Buddha will overcome the world of the g., 10 (i), 16; envy the Arhat, 10 (i), 28, 49; 20, 233; not even g. could change into defeat the victory of a man who has vanquished himself, 10 (i), 31 sq.; the Buddhist view of the g., 10 (i), 31 sq. n.; 11, 162 5; the uncharitable do not attain the world of the g., 10 (i), 48; we shall be like the bright g., feeding on happiness, 10 (i), 53, 53 n.; the virtuous praised by the g., 10 (i), 59, 86; the true Brāhmana is he who has risen above all bondage both to men and to g., 10 (i).

93 sq.; do not know the path of the Arhat, 10 (i), 95; (ii), 115; world of g., Māras, and Brahmans, 10 (ii), 14, 30, 45, 96, 142 sq., 208; 11, 187, 288; vehicles of the g., 10 (ii), 23; 21, 345, 350; 36, 117; cried out against the injustice of killing cows for sacrifices, 10 (ii), 51; the g. worship Indra, 10 (ii), 52; g. and men depend on desire, 10 (ii), 55; the g. hear the well-spoken words of Vāsava, 10 (ii), 64; the pious householder goes to the g. by name Sayampabbhas, 10 (ii), 66; g. as adepts of Buddha and friends of Buddhists, 10 (ii), 85 sq., 135 sq.; 13, 81 sq.; 20, 401; are subject to time, 10 (ii), 90; a Muni is to be worshipped by g. and men, 10 (ii), 91; Buddha, the enlightened of g. and men, 10 (ii), 96; the thirty-three (Tidasa, Tāvātimsa) g., 10 (ii), 125; 11, 18, 32, 32 n., 48; 17, 101, 107; 35, 11, 13; a god, or Brahman, or Inda, the husband of Sugā, 10 (ii), 189; Buddha has penetrated all things concerning the g., 10 (ii), 213; good men called g., 11, 20 sq. and n.; Buddha, the teacher of g. and men, 11, 27, 41, 54, &c.; 19, 331; 21, 119 sq.; 35, 167, 237; can, by intense meditation, cause an earthquake, 11, 45 sq.; their royal city Ākamaṇḍā, 11, 100, 248; 35, 3; their existence depends on Karma, 11, 119 sq. n.; world of Brāhmanas and Samanas, g. and men, 11, 152 sq., 187, &c.; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by any god, 11, 153 sq.; seven kinds of g., 11, 154, 154 n.; an immeasurable bright light beyond even the power of the g., appeared in the universe, when Buddha founded his kingdom of righteousness, 11, 155; converted by Buddha, 11, 155 n.; 19, 240 sq.; 36, 248-50; 49 (i), 180; the higher g. are opapātika, there being no sex or birth in the heavens, 11, 214 n.; aspiration to belong to one or other of the angel hosts (deva-nikāya), is a spiritual bondage, 11, 227, 231 sq.; cloud-spirits of cold, heat, air, wind, and rain, 11, 255 n.; deities residing in trees, 13, 126; 35, 242; they

who honour the g. by offerings, will be honoured by the g. in return, 17, 103; are liable to old age, decay, and death, 19, 18, 18 n., 159 sq., 275, 275 n., 371; pay worship to Brihaspati, 19, 78; subject to transmigration, 19, 160, 224; 35, 12 sq., 38; established by Buddha, 19, 193; if Īsvara be the maker of the world, people ought not to adore more g. than one, 19, 207; the site of Pāraliputra protected by g., 19, 250; Buddha god over all g., 19, 262 n., 348; 35, 167; 36, 12, 56, 83, 125, 215, 219, 274, 279, 281, 283, 285, 290 sq., 295, 298, 300-2, 305 sq., 305 n., 310, 312 15, 317, 319, 323-5, 327, 331, 337, 340 sq., 344-6, 352-4, 358, 363-5, 368; immortal, but not self-existent, 19, 271 n.; are filled with fear, 19, 287, 337; general grief in heaven when a Deva's day of merit comes to an end, 19, 287, 287 n.; names, different classes, and numbers of g., 19, 308; 21, 4 sq.; 49 (i), 129, 141, 157 sq., 180, 196 sq.; (ii), 26, 30; praise Nirvāṇa, 19, 309 sq.; worship Buddha, 19, 337; 49 (ii), 165, 201; Buddha as a god, 21, xxiv-xxviii; after hearing Buddha's law, beings may come to be g. or men, Indras, Brahmas, or rulers of the universe, 21, 125; g. and men will behold each other in Buddha-fields, 21, 194; protect the Bodhisattva, 21, 274; voices of g. and Nāgas, heard by the preacher, 21, 339; the Akanishtaśas and Abhāśvaras in the Brahma-world, 21, 340; girls, wives, youths and maidens amongst the g., 21, 342; Devanikāyas, Brahmakāyikas, and Mahābrahmas, 21, 342, 345; odours exhaled by the g., 21, 342, 345; the preacher discerns g. and demons by his smell, 21, 344 sq.; rebirth among the g., 21, 436; 35, 124; shout their approval, when Nāgasena preaches and attains to insight, 35, 22, 26, 29; considered as Buddhist laymen, 35, 31 sq., 31 n.; 36, 248-50; Nāgasena is capable of discussing things with the g., 35, 37; men who, even in their human body, mounted up to the abode of the Thirty-Three, 35, 172; mystic

cults of certain g., 35, 266; different from the spirits called 'not men' (amanussā), 35, 279, 279 n.; evil deeds cannot be concealed from the g. who can read the hearts of men, 35, 295; Buddha is above the god of g., 35, 300; soul and g., 36, xxii sq.; the parrot who caused the heaven of the Thirty-Three to shake, 36, 6; Buddha, chief of g. and men, 36, 55 sq., 120; exalt Vesantara on account of his gift, 36, 116; change of precedence among the g., 36, 127 n.; Akanishta, the highest of all g., 36, 130; men who in this life already attained to glory in Tidasapura (city of the g.), 36, 145 sq.; dreams caused by a god, 36, 157, 160 sq.; miracles caused by g. out of pity for men, 36, 175; miracles worked out of pity for g. and men, 36, 175; certain g. called 'The Formless Ones,' 36, 187 sq.; Buddha's religion for g. and men, 36, 214, 217 21, 221 n., 229, 240, 242, 321, 327; preachers of the Law become g., 49 (i), 185, 187; where Buddhism is preached, there shall be no fear of g., Nāgas, Yakshas, &c., 49 (i), 188; no difference between g. and men in a Buddha country, 49 (ii), 12, 42, 62; where the Trāyastriṃśa and other g. live in Sukhāvatī, 49 (ii), 37; the pleasures of Parānirmitavaśavartin g., 49 (ii), 40; in the train of Buddha, 49 (ii), 70, 90 sq.; Buddhas, Bodhisattvas, Bhikṣus, and g., 49 (ii), 189; obtain Bodhi, 49 (ii), 199. See also Angels (c), and Fairies.

(k) G. IN GAINA RELIGION.

On g. in Gaina religion, 10 (i), 32 n.; worship of prophets as g. by Gainas and Buddhists, 22, xxi; a Gaina should not trust in the delusive power of the g., 22, 77; a Gaina should not say 'the god rains' but 'the air rains,' nor speak of the god of thunder, god of lightning, 22, 152; Mahāvira's existence among the g., 22, 190, 218 sq.; the four orders of g., Bhavanapatis, Vyantaras, Gyotishkas, and Vimānavāsins, 22, 191, 195, 202, 252; bustle among the g. and goddesses at the birth and death of Mahāvira, 22,

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nunciation of a saint, 45, 114 sq.; attend the meeting of Kesi and Gautama, 45, 121; conjuring a god, a means of extorting alms, employed by bad monks, 45, 133 n.; carnal love towards divine beings, 45, 139; from desire of pleasure arises the misery of the world, the g. included, 45, 187; duration of Lēśyās of g., 45, 202; classification and description of g., and duration of their life, 45, 225-9, 381; why people are born as Abhiyōgidēvas, Kilvishadēvas and Asuras, 45, 231 n.; the world created by the g., 45, 244; even g. must suffer for their deeds, 45, 250; the Suparna g. reside in the Sālmali tree, 45, 290; the Lava-saptamas, the highest of those g. who live very long, 45, 291; do not reach final beatitude, 45, 331; some pious men become liberated saints, others g., 45, 331 sq., 352; commit sins, 45, 356; Gaiinas should believe that g. and goddesses exist, 45, 408. See also Vimānas.

(1) ANGELS AND ARCHANGELS IN ZOROASTRIANISM.

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(m) G. OR SACRED BEINGS (YAZATAS, YAZDÂN) IN ZOROASTRIANISM.

Abstract deities worshipped by the adherents of Zoroastrianism, 4, lxi, lxxv; 23, 30; natural deities in early Zoroastrianism, 4, lxi, lxxv; prayers and sacrifices to all the g. offered by Zoroastrians, 4, 221-4, 245, 248; the holy g. and the great Ratu, 4, 250; Aûharmazd and the angels who are the whole of the heavenly and earthly sacred beings (yazdân), 5, 155; spirits of the sky, water, earth, plants, animals, mankind, and fire, 5, 156; g. or sacred beings invoked and worshipped by the devout, 5, 312; 18, 123-5, 134-6, 166-73, 279-81, 325 sq.; 24, 1c, 12 sq., 26, 43 sq., 78; 37, 34 sq., 344 sq., 377, 428 sq., 431, 436, 466 sq.; meat-offerings apporportioned to g., 5, 335-8; resurrection the happiness and hope of the good spirits, 18, 38; are the spirits distressed when a righteous man dies? 18, 50 sq.; man, a servant of the g., 18, 122 sq., 125; good spirits co-operate in the preparation of the sky, 18, 261; one Yast for every Amshaspand and every Ized, 23, 1-3; thirty g. and numerous abstract deities invoked, 23, 2-20; glory of the gods in the heavens and in the material world, 23, 291 sq., 352; the sacred being is the best protection, 24, 41; divine providence overrules destiny, 24, 55; belief in the s. b. a good work, 24, 75; fear of s. b., 24, 78; ceremonies are a thanksgiving to the s. b., 24, 94 sq.; demons the opponents of the s. b., 24, 164; the pantheon of Zoroastrianism, 31, 195-203; thirty-three lords of the ritual order, 31, 198 sq., 198 n., 205, 210, 216, 220, 225; all the Yazads, heavenly and earthly, worshipped, 31, 202, 207, 212, 218, 222 sq., 227, 254 sq., 257, 259, 272, 274, 277, 319, 328, 374, 382, 389, 391; Fravashis of the Yazads worshipped, 31, 273; sacrifices to the lords of spiritual and of earthly creatures, of aquatic animals, beasts, and birds, 31, 335; triumphs of the s. b. over the demons, 37, 23, 285; 47, 123; bringing of the word from

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(n) CHINESE SPIRITS OR SPIRITUAL BEINGS (KWEI-SHÂN).

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things used for rites shall be in accordance with the requirements of the sp., 27, 395, 395 n.; distinction between g. and manes, 27, 430, 430 n.; the Father of Husbandry, 27, 431; communion with the sp. by sacrifices, 27, 434-6; marriage a service of the sp., 27, 441 sq.; do not take liberties with or weary sp., 28, 73; music and ceremonies bring down the sp. from above, 28, 114; the honouring of sp., 28, 219, 341 sq.; the Spiritual Intelligences served with reverence, 28, 239; communion with the Spiritual Intelligences attained by purification, 28, 240, 245; sacrifices give expression to the loving feeling towards the sp., 28, 271; the powers of sp., 28, 307 sq. and n.; the superior man presents himself before them, 28, 325; the Spiritual Intelligences of heaven and earth, 28, 349; eight sp. worshipped by the founder of the *K'in* dynasty, 39, 41, 41 n.; the power of the sp. or manes, 39, 82, 104; sp. of the land worshipped under an oak-tree, 39, 217-19; from the T'ao came the mysterious existences of the sp., 39, 243, 243 n.; the T'aoist sage suffers not from ghosts and is not scared by the sp. of the dead, 39, 333; the T'aoist sage suffers no reproof from the sp. of the dead, 39, 365; tutelary sp. of the land do not bestow their blessings selfishly, 39, 382; altars raised to the spirit of the grain, 40, 75; man's relation to men and sp., 40, 83, 83 n.; sp. in heaven and earth take account of men's actions and curtail their lives according to the gravity of their transgressions, 40, 235 sq., 244; bad men revile the sp., 40, 242; the Divine Ruler of the eastern Hwa, the Divine Ruler of the Golden Gate, and the Royal-mother of the West, 40, 248 sq. See also Ancestor Worship (a, b).

(c) FALSE G. IN ISLÂM.

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Gôkard (or Gôkerânô, or Gôkerenô), see Haoma, and Trees.

Gô'îhar, 'the great one of the middle of the sky,' 5, 21 sq. and n.; leader of planets, 5, 113 sq., 113 n.; falls from a moonbeam on to the earth, 5, 125; burns the serpent in the melted metal, 5, 129, 129 n.

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47, 161. *See also* Metals, Money, and Theft.

Golden germ, *see* *Hiranyagarbha*.

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Goliath (*Gâlût*), story of David and, 6, 39.

Gômêz, *Zd.* and *Phl. t.t.* 'bull's urine,' as a means of purification. *See under* Bull.

Gomvîga, 'bovine antelope,' 44, 298, 299 n., 338, 338 n., 382, 388.

Gonaddha, n. of a town, 10 (ii), 188.

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Good conduct, *see* *Morality*.

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- Gōpaitō**, the spiritual chief of Airân-vêgō, 24, 87, 87 n.
- Gōpaitōshah**, half ox, half man, frees the sea from noxious creatures, 24, 111 sq. *See also* Gōpatshah.
- Gopaka**, n. of a Thera, 17, 238.
- Gopāla's mother**, the fame of her good deeds reached even to the gods, 35, 172; on giving a meal to some Elders, she became the chief queen of King Udena, 36, 146.
- Gopālatāpanī-upanishad**, modern, 1, 52 n.
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- Gōpatshah**, or Gōk-patō, title of Aghrêrad, 5, 117, 117 n.; son of Aghrêrad, 5, 135 sq., 135 n.; one of the seven immortals, 5, 195; 18, 257, 257 n., 258 n.; 37, 202 sq. and n.; half bull, half man, 23, 114 sq. n. *See also* Gōpaitōshah.
- Gopī**, or Ku-i, wife of Buddha, 19, xx sq.
- Gopikā**, daughter of Maitra, converted by Buddha, 49 (i), 198-200.
- Gōs**, genius of cattle, 5, 21 n., 104, 213 n., 336 n.; connected with the Moon, 23, 88, 88 n.; Gōs Yast devoted to G., 23, 110-18; the Soul of the Bull worshipped, 23, 245. *See also* Cattle, Cow, and Gōs-aśrvan.
- Gosāla Makkhaliputra** (Pali, Gosāla), *see* Makkhali-Gosāla.
- Gōsasp**, *see* Gōgōsasp.
- Gōs-aśrvan** (Gōsūrvan, Gōsūrūn), soul of the primæval ox, 4, 294 n., 295; 5, 20 sq., 20 n., 21 n., 163; 18, 380, 380 n.; 37, 407; the wailing and complaint of G., 5, 20 sq., 163; 37, 237-40, 318, 390, 393; the same as Gōs, 5, 402, 405; 23, 110; protects Keresâsp from hell, 18, 380; 37, 199, 199 n. *See also* Animals (i).
- Goshira**, converted by Buddha, 19, 245.
- Gosruti Vaiyâghrapadya**, n.p., 1, 75.
- Gōst-i Fryân**, one of the immortals, 5, 195, 195 n.
- Gōsūbar**, its origin, 18, 419.
- Gōsūrūn**, *see* Gōs-aśrvan.
- Gōsūrvan**, *see* Gōs-aśrvan.
- Gotama** (Buddha), his disciples are always well awake, 10 (i), 71 sq.; G.'s gate and G.'s ferry at Pātāliputta, called after Buddha, 11, 21; 17, 103 sq. *See* Buddha.
- Gotamaka Ketiya**, at Vesālī, 11, 40, 58.
- Gotama Rāhūgana**, Purohita of Videgha Māthava, 12, xli, 104-6; Indra passed himself off as G., 26, 82 n.; author of Vedic hymns, 32, 127 sq., 155, 160, 169 sq., 176; 46, 93, 95, 97, 100, 102, 104; discovered the Mitravindā sacrifice, 44, 66; Vāmadeva appeals to his father G. for kinship with Agni, 46, 332; G.'s Stoma (form of chanting), 44, 375.
- Gotamas**, family of Rishis, 32, 109, 125; 46, 52, 100, 102; worship the Maruts, 32, 169, 176.
- Gotamī**, *see* Mahāpagāpati G.
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- Hāritamālākārī**, Sākhā of the Kāraṇa Gāṇa, 22, 291.
- Hāritāyana**, gotra, 22, 286.
- Hārītī**, n. of a giantess, 21, 374.
- Harlot**, *see* Prostitution.
- Harmlessness**, *see* Ahimsā.
- Harmya**, *see* Hell (a).
- Hārūt**, and Mārūt, two fallen angels, 6, xiv, 14, 14 n.
- Haryagvāyana**, worshipped at the Tarpana, 30, 244.
- Haryaksha**, n. of a demon harassing infants, 29, 296.
- Hāsar**, measure of time, 5, 308, 308 sq. n.
- Hāshim**, Mohammed's grandfather, 6, xvi, xviii.
- Hasi**, n. of a Daēva, 23, 49 sq., 49 n.
- Hāsiy ibn Wāil** said he should have wealth and children on the judgement day, 9, 33, 33 n.
- Hasta**, of the Kāsyapa gotra, a Sthavira, 22, 294 n.
- Hasta**, guardian of Soma, 26, 72.
- Hastilīpta** (Pr. Hatthilīga), a Kula of the Uldeha Gāṇa, 22, 290.
- Hastin**, of the Kāsyapagotra, a Sthavira, 22, 294.
- Hastināpura**, Sambhūta took the resolution to become there a universal monarch in some later birth, 45, 56 sq., 60; residence of Mahāpadma, 45, 86 n.
- Hastipāla**: Mahāvīra died at Pāpā in King H.'s office of the writers, 22, 264, 269.
- Hastiyāma**, n. of a park at Nālandā, 45, 420.
- Hate**, *see* Hatred.
- Ha/ha-yoga**, always occasions death, 8, 297 n.
- Hatred**, the devotee free from, 8, 51, 63, 101; self-restraint is freedom from h. and other defects, 8, 168; desire and h. are born from nature, 8, 288. *See also* Love, and Passion.
- Hatthi-gāma**, Buddha at, 11, 66.
- Hāu**, title of Chinese sovereigns, 3, xxvi.
- Hāu-kī**, his wonderful conception and birth, perils of his infancy, 3, 396 sq. and n.; what he did for agriculture, 3, 398; as the founder of certain sacrifices, 3, 398 sq., 398 n.; 28, 350; invoked against a drought 3, 420; associated with God at sacrifices, 3, 422 n.; 28, 32; sacrifices to H. as the correlate of Heaven, 3, 477, 477 n.; his meritorious services, 28, 340. *See also* Kbi.
- Hāu Mū**, about the rites of mourning, 27, 152.
- Haurvatā**, *see* Horvada.
- Hāu-thū**, attending spirit of Hwang Tī, 27, 280; sacrificed to as the spirit of the ground, 28, 208.
- Hāu Zhang**, disciple of Hsiā-hau Shih-khang, 3, 287; a Lī scholar, 27, 7; his treatise Kbi Thāi Kī, 27, 17.
- Hāvanan**, *see* Priests (d).
- Hāvani**, lord of the ritual order, worshipped, 31, 196, 201 sq., 204, 207, 209, 215, 219, 223, 254, 379 sq.; thirty-three gods round about H., 31, 198.
- Hazān**, a Karap, 47, 143.
- Head**, placing the life-breath in the, 8, 79; the self is without a h., 8, 367; etymology of Sk. jiras or h., 41, 114 sq., 401; h. of a child or young animal born first, 41, 233; 43, 40, 287; human h. placed on ukhā, 41, 311, 404; is the birth-place of the breaths, 41, 396; 43, 57; measures a span, is four-cornered, contracted in the middle, 41, 396; 44, 454; is threefold, 43, 78, 114; 44, 163, 335, 499; consists of two bones, 43, 78, 387; fivefold vital air in h., 43, 190.
- Healing plants**, *see* Plants (b).

Heart, the small ether in the lotus of the, 1, 125 sq.; 34, xxxvi, 174-92; 38, 144; 48, 314-17, 660 sq.; the self abides in it, 1, 129; the dying devotee confines the mind within the h., 8, 79, 239; the Lord is seated in the lotus-like h. of all beings, 8, 88, 104, 113, 129, 187 n., 194, 281 sq., 283 n., 332; the being of the size of a thumb in the h., 8, 192; is the breath or seat of the breath, 8, 242 n.; 26, 204; the h. and the seat of the h., 8, 252; perceiving all entities in one's own h., 8, 342; the great self, the h. of all beings, 8, 345; supporter of consciousness in the h., 8, 350; the two entered into the cave (of the h.) are Brahman and the individual soul, 15, 12; 34, xxxv, xlii, 118-23; 38, 240; 48, 98, 267 sq.; one thinks with the h., with the mind, 43, 95; Agni, Vāyu, Āditya are the hs. of the gods, 43, 162; is smooth, round, and near the right arm-pit, 43, 180 sq.; this h. is, as it were, in secret, 44, 36. *See also* Arteries.

Hearth: harmya, fire-pit, h., house, 23, 216-18; spirit of the h., 40, 236; striding over the h. a crime, 40, 243; offences committed in the treatment of the fire and the h., 40, 244. *See also* Fire (e).

Heat, or *tegas*, 1, 93 n.; effects of h. on the body, 8, 237; cold and h., *see* Pairs of opposites.

Heathen, *see* Heretics.

Heaven (Sky, Heavenly world).

(a) H. (Thien), a supreme and moral power in China.

(b) H. and Rulers in China.

(c) H. and Earth in China.

(d) H. or Svarga world in India.

(e) H. (Dyaus) as a deity in India.

(f) H. and Earth in India.

(g) H. (Āsman, Garōdmān) in Zoroastrianism.

(h) Plurality of Heavens.

(a) H. (THIEN) A SUPREME AND MORAL POWER IN CHINA.

The term Thien or H. interchanged with Tī and Shang Tī (God) to denote the Supreme Power, 3, xxiv sq., 196-8, 477 sq. n., 354; 39, 15-18; sacrifices offered to H., 3, 39, 134, 302, 317 sq.; 27, 36, 427, 437; 28, 202, 217 sq.; sends down calamities (on the of-

fender), 3, 51 sq., 108, 120 2, 157 sq., 160 sq., 170, 177 sq., 236, 266, 408-10, 417-19; 27, 256, 279; 40, 107; virtue moves H., 3, 5; appeal to (azure) H. in sorrow, 3, 52, 184, 360 sq., 364, 418, 428 sq., 434 sq., 434 n., 435 n., 439, 439 n., 441, 444; the source of moral laws, 3, 55 sq., 129, 169; punishments appointed by H., 3, 77, 83, 85-7, 90, 126, 130, 132, 135, 219; warnings of H. conveyed by eclipses and the like, 3, 81, 81 n.; sends down misery or happiness and length of years on men according to their conduct, 3, 89, 99, 101, 109, 119, 174, 207; 16, 299 sq. n.; 40, 246; the way of H. is to bless the good, and make the bad miserable, 3, 90; 16, 285, 286 n.; makes no mistakes, 3, 90, 4-7; 16, 230, 230 n.; the bright requirements of H., i.e. the worship of the gods and ancestors, 3, 96; 28, 415; calamities sent by H. may be avoided, but from those brought on by one's self there is no escape, 3, 98; 28, 359; secures the tranquillity of the people, aiding them to be in harmony with their condition, 3, 139, 139 n.; fulfilling to the end the will of H., one of the five sources of happiness, 3, 149; decree of H. is not to be changed, 3, 157, 161, 236; the will of H. intimated by divination, 3, 159, 189 sq.; awful though H. be, it yet helps the sincere, 3, 167; H.'s appointments are not unchanging, 3, 171, 379 sq.; 28, 420 sq.; approves, if spirits are used only at sacrifices, 3, 176; the bright principles of H., 3, 176, 197; sacrifices ascend to H., 3, 177; the aged have matured their counsels in the sight of H., 3, 185; the favour of H. is not easily preserved, not to be depended on, 3, 206; the virtue of great H., 3, 206, 209, 259; the dread majesty of H., 3, 208, 210, 241, 262, 264, 380, 380 n.; *Great H. has no partial affections; it helps only the virtuous*, 3, 212; services to spirits and to H., 3, 217; 'the way of H.,' or virtuous conduct, 3, 248; 16, 229, 372; 27, 39 sq., 367, 389; 28, 268; 39, 121 sq., 210; 40, 257-9; the oppressed declare their innocence to H., 3,

256, 354, 357 sq.; those who preside over criminal cases are the shepherds of H., 3, 259; accordance with the will of H., 3, 260, 379; 16, 261; allows us to make use of punishment, 3, 260; is impartial, but men ruin themselves, 3, 264; prosperity sent down from H., 3, 306; 16, 286, 318, 322, 323 n.; the ordinances of H. are deep and unintermitting, 3, 314, 357; 16, 251, 251 n.; 28, 322; made the lofty hill, 3, 316; its appointment is not easily preserved, 3, 329 sq., 330 n.; inspects all our doings, 3, 330; does not weary in its favour, 3, 335; sends inflictions, is charged with injustice and cruelty, 3, 351-3, 353 n.; the calamities of the lower people do not come down from H., 3, 357; the angry terrors of compassionate H. extend through this lower world, 3, 358; bad officers do not stand in awe of H., 3, 358; what H. confers, when once lost, is not regained, 3, 359; who art called our parent, 3, 361; azure H. invoked against slanderers, 3, 361; offerings made to the ancestors, that their descendants may receive the blessings of H., 3, 370, 370 n.; the way of H. is hard and difficult, 3, 376; the doings of high H. have neither sound nor smell, 3, 379 sq., 380 n.; model of action afforded by H. to men, 3, 380 n.; 16, 414, 415 n.; 39, 146, 161, 365-7; 40, 208; enlightens the people, 3, 409, 409 n.; gave birth to the multitudes of the people, 3, 410, 425; great H. is intelligent and clear-seeing, 3, 410, 416; it is not H. that flushes your face with spirits, so that you follow what is evil, 3, 411; those whom H. does not approve of sink down in ruin, 3, 414; is letting down its net of crime in which are many calamities, 3, 428 sq.; mysteriously great H. is able to strengthen anything, 3, 429, 429 n.; filial piety is the method of H., 3, 473, 479; 'H. in the midst of a mountain,' symbolical of great accumulation, 16, 37, 300, 300 n.; will set its seal to the virtue of him who restrains himself, 16, 155, 157 n.; symbolic meaning of H., 16, 213 sq., 214 n.; 'the

Heavenly or H.-given seat,' 16, 218, 218 n., 223 n.; diminishes the full and augments the humble, 16, 226, 226 sq. n.; 'the procedure of H.,' characterized by change, 16, 229, 229 n.; progress proceeding from correctness is the appointment of H., 16, 234, 234 n.; sincerity is the response of man to H., 16, 263, 264 n.; in its motion, is a symbol of strength, and of untiring activity, 16, 267, 268 n.; divination is 'help extended to man from H.,' 16, 351; the sage rejoices in H. and knows its ordinations, 16, 354; produced the spirit-like things, and the sages took advantage of them, 16, 374, 374 n.; he whom H. assists is observant of what is right, 16, 375 sq.; 'the great man,' the equal of H., 16, 417, 418 n.; 28, 327; sends down rain, 27, 201; decision in law courts 'according to the judgement of H.,' 27, 236; the most forlorn of H.'s people, 27, 244; the blessing of H. secured by ceremonies, 27, 371, 376, 376 sq. n.; the author of all things, 27, 377 n., 430; produces the seasons, 27, 378; rules of ceremony have their origin in H., 27, 388; the border sacrifice an illustration of the way of H., 27, 430; harmony of H. and man, 28, 210; 39, 144, 332 sq.; 40, 257-64; by ceremonies and music man becomes H.-like, 28, 224; the supreme Decider, 28, 233, 233 n.; a filial son serves his parents as he serves H., 28, 269; commands of superiors taken as if from H., 28, 288; accordance with the nature of H. is the path of duty, 28, 300, 301 n.; the superior man does not murmur against H., 28, 306 sq., 338; 40, 242; perfection of nature characteristic of H., 28, 317; the superior man knows H., 28, 325; the Tâoistic idea of Thien or H., 39, 15-18, 154, 196, 196 n.; 40, 112 sq., 112 n.; a great sage called 'H.,' 39, 17 sq., 299, 299 n., 301-3; the full possessor of Tâo is like H., 39, 60; the work of the Tâoist like that of H., 39, 111 sq.; is lenient, but does not allow offenders to escape, 39, 116; though H. hates the ill-doer, yet its

judgements do not always prove that he who suffers is an ill-doer, 39, 116 sq.; presides over the infliction of death, 39, 117; the T'ao or way of H. is unselfish, that of man selfish, 39, 119; there is no other H. but what belongs to man's own mind, 39, 129, 182; unity with H. obtained by renouncing worldly life, 39, 150; 40, 12; K'ing completed his bell-stand, when his H.-given faculty and the H.-given qualities of the wood were concentrated on the work, 39, 150; 40, 22 sq.; the Southern Ocean is the 'Pool of H.', 39, 164, 167; the notes or sounds of H., 39, 177 sq., 178 n.; as a synonym of T'ao, 39, 178 n., 182, 182 n., 185, 185 n., 229 n., 234 n., 278 n., 306; 40, 61, 61 n.; that the Master of the Left has but one foot, is from H., not from man, 39, 200; death and life ordained from H., 39, 241; to be regarded like a father, but the T'ao to be loved more, 39, 241 sq. and n.; creatures cannot overcome H., 39, 248 sq.; *the small man of H. is the superior man among men; the superior man among men is the small man of H.*, 39, 253, 253 n.; what disturbs the regular method of H. causes disorder in the world, 39, 302; spirit-like, and yet requiring to be exercised, 39, 305; those who do not understand H. are not pure in their virtue, 39, 306; he who has forgotten himself has become identified with H., 39, 318; the ancients sought first to apprehend H., the T'ao came next, 39, 336; six extreme points and five elements belong to H., 39, 346; the music of H., 39, 348-51; 'the gate of H.', 39, 357; union (between father and child) by H.'s appointment, 40, 35; 'a man in appearance, but having the mind of Heaven,' description of a master of the T'ao, 40, 42, 42 n.; T'aoist teacher called H., 40, 51, 68; the harmony of H. will come to him who looks only at the T'ao, 40, 61; the people of H. are those whom their human element has left, 40, 82; those who cannot stop where they cannot arrive by means

of knowledge, will be destroyed on the lathe of H., 40, 83; the door of H. is non-existence, 40, 85; the sage is skilful H.wards: i. e. stupid manwards, 40, 88 sq.; the true men of old did not by their human efforts try to take the place of H., 40, 110; the sage follows the direction of H., 40, 116, 199; if the breath of creatures be not abundant it is not the fault of H., 40, 139; the mind of man more difficult to know than H., 40, 209; regarded as the primal source by the sagely man, 40, 215; protects the good man, 40, 237; the bad man slights H.'s people, 40, 239; to H. belong the five mutual foes (elements), and the same five foes are in the mind of man, 40, 258 sq.; has no feeling of kindness, but the greatest kindness comes from it, 40, 261 sq.; when H. seems most wrapt up in itself, H.'s operation is universal in its character, 40, 262; the title 'H.-honoured,' 40, 265 sq.; 'H.-endowed men,' 40, 265-8; ether and destiny depend on H., 40, 268. See also God (b).

(b) H. AND RULERS IN CHINA.

'Son of H.,' designation of Chinese sovereigns, 3, xxv, xxv n., 83, 113, 120, 144, 220, 244, 325, 352, 406, 425, 428, 467 sq., 468 n., 472, 483, 485; 16, 88, 285; 27, 82, 99, 107 sq., &c.; 28, 31, &c., 347; 39, 307 n., 308 n., 331; 40, 158, 170, 181, 189-91, 195; appoints the kings, 3, 45, 47, 50, 58, 62, 99, 119, 121, 128, 134 sq., 154, 157, 167, 181, 196-9, 207 sq., 210, 217, 236, 244, 308, 312, 316, 335, 378, 381, 389, 394, 402, 404; 16, 276 sq. n.; 27, 108 sq.; 28, 347; 39, 338, 338 n.; the work of government is H.'s, men must act for it, 3, 55; protects and establishes the king, and makes him virtuous so as to enjoy every happiness, 3, 91, 93, 96, 98, 101, 104, 162, 347 sq.; virtuous kings give heed to the commands of H., 3, 104; intelligent kings act in accordance with the ways of H., 3, 115; King Thang became equal to great H., 3, 118; wicked King Sh'au does not reverence H., 3, 125; made rulers for the help of the

people, 3, 126, 264; loves the people, and punishes wicked sovereigns who do not carry out the mind of H., 3, 126-8; the oppressed people cry to H., 3, 127; gave the Great Plan to Yü, 3, 140; sends a thunderstorm to reveal the virtue of Tan, 3, 155 sq.; the king, the servant of H., which has assigned to him a great task, 3, 159; overthrow of a dynasty no usurpation, but the will of H., 3, 166, 184, 196-9, 213-17; guides and protects kings who are obedient to H., 3, 185 sq.; the king shall be the mate of great H. and reverently sacrifice, 3, 186; king prays to H. for a long-abiding decree in his favour, 3, 187 sq.; the king responds to the favouring decree of H., 3, 192; favours those who obey the king, 3, 200, 218; the inflictions of H. carried out by the king, 3, 200; indulgence in ease is not the way to secure the favour of H. for a king, 3, 203; deceased ministers associated with H. in sacrifices to it, 3, 207, 207 n.; that kings have good ministers is a favour of H., 3, 208, 210; the princes of Yin kept reckoning on some decree of H., 3, 214, 216; approved of the ways of Wän and Wü, and gave them the four quarters of the land, 3, 245; commissioned the swallow to give birth to Shang (Hsieh), 3, 307; Thang received the blessing of H., 3, 310; sent I Yin down as a minister to Thang, 3, 311; by its will is inspecting the kingdom, 3, 312; sacrifice to H. associated with King Wän, 3, 317; the correlate of H., 3, 319 sq.; 476 sq., 476 n.; 16, 46 sq.; 28, 201 sq.; a great sovereign gives rest even to great H., 3, 325, 325 n., the purpose of H. carried out by Wü in the plain of Mû, 3, 342; grants blessing to the prince (Hsi), 3, 345; blessing of H. invoked by the king for his lords, 3, 373 sq., 374 n.; the posterity of Wü will receive the blessing of H., 3, 394; robbers and oppressors have no fear of the clear will of H., 3, 407, 407 n.; a king invokes H. to allay a drought, 3, 422 sq.; Thang overcame Hsiä, and Wü Shang, in accordance with

the will of H., 16, 254; a general in whom the king has reposed entire confidence has 'received the favour of H.,' 16, 276, 276 n.; the ancient sovereigns were helped by H., 16, 383; the ruler on his tour of inspection announces his arrival to H., 27, 216; emperor's sacrifice to H., 27, 222; gives the eulogy for a deceased emperor, 27, 333 sq., 334 n.; whatever good the son of H. possessed, he humbly ascribed its merit to H., 28, 233; is with the virtuous ruler, 28, 308 sq.; desiring to know men, the wise ruler should know H., 28, 313; the purposeless and yet powerful spontaneity of H., a pattern for rulers of the world, 39, 143 sq., 307-14, 307 n., 318, 318 n., 330-38, 346; a son of H., and a co-worker with H., 39, 207; the sons of H. are those whom H. helps, 40, 82. *See also* Rulers.

(c) H. AND EARTH IN CHINA.

Are the parents of all creatures and things, 3, 125, 476; 16, 238 sq., 356, 357 sq. n., 429 sq.; 40, 12, 94; worshipped, sacrifices to them, 3, 129, 405 n.; 27, 116, 116 n., 225, 227, 323, 329, 373, 397, 410, 425; 28, 253, 265, 271 sq.; addressed by King Wü when going into battle, 3, 135; worshipped during a drought, 3, 420, 420 n.; are a pattern for the conduct of men, 3, 473; 16, 39 sq., 238 sq., 281, 282 n., 359 sq., 360 n.; 27, 380-4, 387 sq.; 28, 305, 326 sq., 393; 39, 52, 66, 334-8, 364; 40, 60 sq.; are served with intelligence by showing filial piety to fathers and mothers, 3, 484 sq. and n.; their marriage, and their sons and daughters, 16, 49 sq.; symbolism of their reciprocal influence, 16, 223 sq., 224 n., 418-21; harmony between them symbolical of harmony in the state, 16, 227, 227 sq. n.; 28, 100, 104, 106; 'the mind of H. and E.' the love of life and of all goodness, 16, 233, 233 n.; nourish all things, 16, 235; correctness and greatness seen in the character of H. and E., 16, 240, 241 n.; their union emblematic of marriage, 16, 242, 243 n., 257, 258 n.; 27, 55; are separate, but the work which they

do is the same, 16, 243; H. dispensing and E. producing, 16, 247, 248 n.; by their union (marriage) all things spring up, 16, 250; 27, 439 sq.; 28, 265; undergo their changes, and the four seasons complete their functions, 16, 254, 262; their interaction symbolical of men's operations, 16, 259, 259 n.; H. is lofty and honourable, E. is low, hence their symbols *Khien* and *Khwän* (male and female), 16, 348 sq.; H., E., and man (ruler), the 'three Powers,' 16, 351, 351 sq. n., 402, 402 sq. n., 423 sq., 424 n.; 27, 377 sq.; 28, 115, 115 n., 256 sq., 300 sq., 301 n., 319, 319 n.; 40, 258-60; the *Yi King* made on a principle of accordance with H. and E., 16, 353 sq.; their great attribute is the giving and maintaining life, 16, 381; all things were produced after H. and E., 16, 433, 435; are in harmonious co-operation in spring, 27, 255; begin to be severe in autumn, 27, 285; no intercommunion of H. and E. in winter, 27, 298; the rules of propriety are rooted in H. and have their correspondencies in E., 27, 367; separated from the Grand Unity, 27, 386 sq.; harmony and graduation in them, 28, 99; music has its origin from H., ceremonies from E., 28, 100 5, 114 sq.; a pattern for the relation of ruler and minister, 28, 103 sq.; represented by musical notes, 28, 111; music the lesson of H. and E., 28, 128, 130; worshipped at the ruler's ploughing of the field, 28, 222; virtue of ancient rulers equal to that of H. and E., 28, 281 sq.; 40, 48 sq.; great as they are, men are dissatisfied with some of their actions, 28, 304; their characteristics, 28, 322; evolved from the *T'ao*, 39, 67 sq.; 40, 290 sq., 293; unite and send down the sweet dew, 39, 74; the Great Powers whose influences extend to all below and upon them, 39, 143, 307 sq.; do nothing, and yet there is nothing that they do not do, 39, 149; 40, 3 sq.; there is nothing which H. does not cover, and nothing which E. does not sustain, 39, 228, 258; clearly under-

standing their virtue is what is called 'The Great Root,' and 'The Great Origin,' 39, 332; regarded by *T'is* and kings as their author, 39, 333; H. has a more honourable, E. a lower position, 39, 335 sq.; the principles of H. and E. to be followed, 39, 381; cause inflictions, such as hunger, thirst, &c., 40, 37 sq., 38 n.; under the control of the *T'ao*, 40, 47, 47 n.; body, life, his nature, and his offspring are only entrusted to men by H. and E., 40, 62 sq.; how it was before H. and E., 40, 71 sq.; to respond to the feeling of H. and E., the right thing for a *T'aoist* ruler, 40, 95; the sage embraces them both in his regard, 40, 105; are grandly complete by doing nothing, 40, 106; happiness only in the pursuit of the perfect virtue of H. and E., 40, 107; are the greatest of all things that have form, 40, 128; *T'aoists* of later ages no longer saw the undivided purity of H. and E., 40, 217; the bad man appeals to them to witness to the mean thoughts of his mind, 40, 242; H. is pure, E. is turbid, H. moves, E. is at rest, 40, 250; their method proceeds gently and gradually, 40, 263; the *T'ao* is in H. and E., but they are not conscious of it, 40, 267. *See also* Nature.

(d) H. OR SVARGA WORLD IN INDIA.

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(b) K. AND WORKS.

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(c) VARIOUS KINDS AND OBJECTS OF K.

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51, 68, 71, 73 sq., 101 sq., 119, 128, 133 sq., 138 sq., 141, 191, 199 sq.; transcendent k. possessed by beings in a Buddha country, 49 (ii), 12 sq., 21, 49; highest perfect k. is neither a thing nor a no-thing, 49 (ii), 118. *See also* Avadhi, Brahman (b), Dahara-vidyā, Kevala, Kīsta, Meditation, Sacred Books, Sambodhi, Sciences, Self (a), Udgītha-vidyā, Vaisvānaravidyā, Veda (c, d), and Wisdom.

(d) CHARACTERISTICS OF K.

K. is the cause of everything, is the Self, is Brahman, 1, 245 sq.; 48, 63; is enveloped by desire, 8, 57; is enveloped by ignorance, 8, 65; is better than continuous meditation, 8, 100 sq.; is the highest thing, 8, 312; he who understands the qualities, enjoys them, but is not attached to them, 8, 327 sq.; is the characteristic of renunciation, 8, 349; speech is k., 15, 153; is a modification of the Self, and therefore one with it, 22, 50, 50 n.; a blind mind is worse than a blind eye, an ill-informed worse than an ill-tempered man, 24, 56; of k. no one knows a superfluity, of learning and skill one cannot be deprived, 24, 80; no matter shall be undertaken without having advice from the wise and relations, 24, 349 sq.; goodness has the form of k., darkness of ignorance, 25, 490 sq.; 34, 46, 48 sq.; the power of wisdom, of Sruti and Smṛiti, 29, 149; he who consists of k. is not the individual soul, but Brahman, 34, xxxviii, 233-6; defined, 34, 6; 48, 699; is not an activity, 34, 35 sq.; the individual soul consists of k., 34, 134; discarded by Tāoism as the cause of the decay of the Tāo, and of all evils, 39, 28-30, 49, 61 sq., 80-2, 90 sq., 108 sq., 123, 152, 198, 198 n., 288 sq., 293, 296 sq., 299; 40, 57-60, 63 sq., 73, 79, 224 sq., 285 sq., 294; the faculty of k. and the placidity blended together in the Tāoist, 39, 368 sq.; in the state of Perfect Unity men might be possessed of k., but they had no occasion for its use, 39, 369 sq.; what men know is not so much as what they do not know,

39, 377; the pursuer of the Tão, a child who has no k., 40, 32, 35; *to know to stop where they cannot arrive by means of k. is the highest attainment*, 40, 83; is in not knowing, 40, 268, 291, 293; the nature of the Tão, and the use of k., 40, 275-9; all k. is of the Real, 48, 119-24; is different from mere cognitions of sense, 48, 692.

(e) RESULTS OF K.

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all sins by pure k., 8, 355; is the highest happiness, 8, 378, 380; when the sage has departed, there is no k., as there is no duality, 15, 112 sq., 184 sq.; 34, 280 sq.; even by k. and wisdom one cannot contend with destiny, 24, 54; purifies the intellect, 25, 187 sq.; property acquired by learning, 25, 374, 374 n.; a man dying in the possession of true k., shakes off his good and evil deeds, 34, lxx; 38, 119, 225-30, 294 sq., 357 sq.; even beings who have reached true k. may retain a body for the discharge of certain offices, 34, lxxii; 38, 235-8; the weapon of a Bhikkhu, 36, 328 sq.; true k. is not purposeless, 38, 64; alone effects the purpose of man, 38, 285, 290-306; mere k. cannot effect the purpose of man, 38, 288 sq.; its fruit does not manifest itself at a later time only as the fruits of actions do, 38, 294; it is impossible for any one who has not reached true k., to refrain from all actions, 38, 399; through true k. the expanse of names and forms which Nescience superimposes on Brahman is dissolved, 38, 401; rewards for esoteric k. of sacrificial rites or terms, 44, 5, 7, 11, 14, 21, 23, 26, 28, 35, 38-45, 48, 50, 56, 66-8, 82-7, 112, 117, 130, 140, 144, 155-7, 159, 165, 170, 177, 182, 236, 239, 246, 249, 251, 253, 264, 271 sq., 335, 337, 370, 403, 406, 443, 455, 507-10; a king presents gifts of cows to the most learned in sacred k., 44, 113, 115; heretical belief in the inefficiency of k., 45, 83, 83 n.; wrong k. the root of all pain, 48, 9; through the power of k., the subtle body persists, even when the works have passed away, 48, 650; *whatever he does with k., with faith, with the Upanishads, that is more vigorous*, 48, 682-4, 688 sq., 691.

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Koṇṇya, disciple of Mahāgiri, 22, 290.

Koka, his father King Sona, 44, 400.

- Kokālika**, or **Kokāliya**, a follower of Devadatta, 10 (ii), 118-21; 20, 251, 258 sq.
- Kokāliyasutta**, t. c., 10 (ii), 118-24.
- Kōkharēd**, Av. *Kabvaredha*, son of Aēshm and Mānūjak, 47, 143, 143 n.
- Kolañña**, see *Samana-Kolañña*.
- Kolita**, other name of Moggallāna, 13, 149 sq.
- Ko/visa**, see *Sona K.*
- Koliyas**, of Rāmāgāma, claim relics of Buddha, and erect a dāgaba, 11, 132, 134.
- Komārabhakkā**, see *Givaka K.*
- Kondañña** (*Aññāta-K.*), Buddha's first convert, 11, 153-5, 155 n.; 13, 97-9.
- Kong-mang-tsiang**, translator of the *Kung-pen-K'i-King*, 19, xxiv.
- Konika**, see *Kūnika*.
- Korah** (*Qarūn*), swallowed up by the earth for his pride, 9, 116 sq., 116 n., 121, 192.
- Kosala**, Brāhmanas of, come to Buddha, 10 (ii), 48; Buddha's family in the country of K., 10 (ii), 68; the beautiful city of the K., *Sāvatthi*, 10 (ii), 184, 186; Buddha journeying through K., 10 (ii), 74; 11, 167; K. and Videha, 12, 104 n., 106; kings of Kāśi and K. celebrate the death of Mahāvira, 22, 266; generosity of the K. king, 36, 148. See also *Videha*.
- Kosambī**, n. of a great town, 10 (ii), 188; 11, 99, 247; 17, 285-308, 370-6; 20, 233-6.
- Kosaviññāna**, Sk., the knowledge of the chest (name of *Kbānd*. Up. 3, 15), 1, 49 n.
- Kosha**, the, a priestly race, 43, 392.
- Kosh/havat**, one of the princes of mountains, 8, 346.
- Ko/igāma**, Buddha at, 11, 23 sq.; 17, 104-8.
- Ko/ika**, other name of *Susthita*, 22, 288.
- Ko/ivarshiyā** *Sākhā*, of the *Godāsa Gana*, 22, 288.
- Ko/ṭhita** (*Mahā K.*), a principal *Thera*, 17, 317, 359.
- Ko Yūan** (or *Hsüan*), a worker of miracles, 40, 248; supposed author of the *K'ing K'ang King*, 40, 248 sq., 254.
- Krafstar**, Phl., t. t., 'noxious creature,' 5, lxxiii. See also *Animals (b)*.
- Krafstra-men**, and *Daēvas*, 31, 260, 260 n.
- Kraiya**, the *Pāñkāla* king, performed horse-sacrifice, 44, 397.
- Kratu**, a sage and a *Pragāpati*, 15, xlvii; 25, 14.
- Kratusthālā**, a nymph, 43, 105.
- Krauñkikīputrau**, n. of teachers, 15, 226.
- Krikkhra**, see *Penances*.
- Kripa**, a *Kaurava*, 8, 38.
- Krisānu**, a guardian of *Soma*, 12, 183 n.; 26, 72; the footless archer, aimed at *Gāyatrī*, 26, 78 n.; 42, 401.
- Krisāva**, or *King Lui'-ma*, reborn in heaven, 19, 234, 234 n.
- Krishna**, son of *Devakī*, instructed by *Ghōra Āngirasa*, 1, 52, 52 n.; son of *Vasudeva*, 1, 52 n.; *Vishnu* is K., 7, 296; 34, cxxvi; dialogue between K. and his friend *Arguna*, 8, 3 sq., 40-131, 97, 197 sq., 229 sq., 254, 310-12, 393 sq.; four classes of devotees of K., 8, 11; is dear to the man of knowledge, and he is dear to K., 8, 12, 75, 129 sq.; K. says: *even those, who being devotees of other divinities worship with faith, worship me only, (but) irregularly. For I am the enjoyer as well as the lord of all sacrifices*, 8, 12, 67, 84 sq.; none hateful, none dear to him, 8, 12, 85; how men become dear to K., 8, 12, 99-102, 128 sq.; receives the sin or merit of none, 8, 13, 65; also called *Hrishikesa*, hero in the *Kurukshetra* battle, 8, 38 sq.; destroyer of *Madhu*, 8, 40, 42, 231; the *Deity*, 8, 42 sq., 49 sq., 52-131; creator and lord of all things, god of gods, lord of the universe, 8, 58, 67, 86 sq., 90, 93-8, 97 n.; though unborn, is born age after age for the protection of the good, 8, 58 sq.; created the castes, 8, 59; not defiled by actions, 8, 59; is not the cause of actions, 8, 65; the friend of all beings, 8, 67; those who worship, meditate on K., are united with K., he is the final goal of the *Yogin's* devotion, 8, 69, 79 sq., 84-6, 97, 100, 127 sq.; the devotee sees K. in everything, and everything in K., 8, 71, 74 sq.; worship

of K. the highest devotion, 8, 73, 75, 83-6, 129; few know him truly, 8, 73; his lower nature divided eightfold, 8, 73 sq.; is Om in all the Vedas, 8, 74; producer, upholder, and destroyer of the universe, 8, 74; having assumed a human body, disregarded by deluded people, 8, 76, 76 n., 82 sq.; what other gods give is really given by K., 8, 76; knows everything, but him nobody knows, 8, 76; those who know K. with the Adhibhūta, Adhidaiva, and Adhiyagñā know him at the time of death, 8, 77, 78 n.; he who remembers K. at the moment of death comes into his essence, 8, 78; pervades all this world, 8, 82 sq., 87 sq., 94 8; brings forth again and again all entities by the power of nature, 8, 82 sq.; is the father of this universe, the mother, the creator, 8, 83, 97; the source, seed, cause of all things, 8, 83 sq., 87, 90 sq.; is both immortality and death, 8, 84; is that which is and that which is not, 8, 84; he who knows K. is freed from sin, 8, 86; the eternal being, divine, the first god, the unborn, 8, 86 sq., 94, 96; his powers and emanations, 8, 86 91; to those who worship him he gives knowledge, 8, 87; is the supreme Brahman, the supreme goal, the holiest of the holy, 8, 87, 110, 110 n.; 48, 525; alone knows his self by his self, 8, 87; is the beginning and the middle and the end of all beings, 8, 88, 90; is Time, and Death, 8, 90, 95 sq.; shows himself in his divine form to Arguna, 8, 92-9; with faces in all directions, 8, 93, 93 n.; without end or middle or beginning, 8, 93 sq.; the inexhaustible protector of piety, 8, 94; sun and moon his eyes, 8, 94; is that which is and that which is not, 8, 96; is the great grandsire, 8, 97; is indefinable, 8, 97, 97 n.; worshipped by Arguna, 8, 97 sq.; assumes his (ordinary) four-handed form, 8, 98, 98 n.; is the Kshetragñā in all Kshetras, 8, 102, 310; unswerving devotion to K. included in knowledge, 8, 103; he who knows Brahman is fit for assimilation with K., 8, 104, 107, 109; K. the father, the

great Brahman the womb, 8, 107; he who worships K. becomes fit for union with Brahman, 8, 110; his is the light of the sun, the moon, and the fire, 8, 112; knows the Vedas and Vedāntas, 8, 113; is placed in the heart of all, 8, 113, 129; is the fire of digestion, 8, 113; as earth supports all things, 8, 113, 113 n.; as moon nourishes all herbs, 8, 113; to be learnt from the Vedas, 8, 113 sq.; transfer of the embryo of K. from the womb of Devakī to that of Rohiṇī, 22, xxxi n.; history of K. in Gāina legend, 22, xxxi n.; 45, 112 n., 113 n.; in Brahma Kalpa and in the line of K., the Laukāntika Vināśas are eightfold, 22, 195; Mount Girnār connected with the legend of K., 45, 115 n.; called Vishvakṣena, 45, 290 n.; K. and the cowherds' wives, 49 (1), 38 n. *See also* Hari, Kāṣha (Māra), Kesava, Mādhava, Vāsudeva, and Vishnu.

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only the K. attains to the truth, 8, 351; he who understands piety and has his sins destroyed, &c., enters into the K., is the K., the Supreme Lord, 8, 351 sq.; unity of K. and nature, 8, 374, 377-9; knowledge of the K. forms part of all real k., 8, 379; the understanding is called K., 8, 386; senses, mind, and understanding are always joined to the K., 8, 386; he who abandons everything as fruitless is the K., 8, 390; one of the terms for soul, 25, 485 sq. and n.; 34, 122; 38, 83; 48, 63, 88 sq.

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- Kû/âkarman**, t.t., tonsure ceremony, *see* Child (b).
- K'u-fa-lan**, *see* Gobharana.
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(a) NAMES, EPITHETS, ATTRIBUTES, APPEARANCE OF THE M.

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106; 46, 22, 293; the roarers, roar like lions, 32, 106 sq., 159, 210, 369; 46, 292; the chasers of the sky, 32, 107, 154, 333, 363; shine like the heavens with their stars, 32, 159 sq., 295, 299; their names, 32, 167; 43, 213; as wild boars with iron tusks, 32, 169, 176 sq.; all of the same age, dwell in the same nest, 32, 179; are strong and bounteous, 32, 210, 240 sq., 293; shining like snakes, 32, 293; golden-breasted, 32, 293 sq., 299, 333, 340, 416; golden-jawed, 32, 295, 301 sq.; brilliant like fires, 32, 295; terrible like wild beasts, 32, 295; are they called *Dasagvas*? 32, 296, 306 sq.; the constant wanderers, 32, 296; with the clouds as if with glittering red ornaments, 32, 296, 307 sq.; with their birds, 32, 319, 321; called *Vasus*, 32, 334, 374, 378, 386, 412; like wild bulls, 32, 337, 390, 402; obtained their immortal name, 32, 340; are lords of *Amrita*, 32, 343; are like red horses, like heroes eager for battle, 32, 347; *Evayamarut*, 32, 363-5; flame-born, 32, 369; strong, wild, furious, 32, 373 sq., 400 sq.; play about like calves, 32, 374; fleet like racers, 32, 374; with sun-bright skins, 32, 387; of reddish hue, 32, 390, 395; called *Rabhukshans*, 32, 390 sq., 395, 400; the strong hunters, 32, 392; called *Ādityas*, 32, 412 sq.; like priests, like kings, like youths of the hamlets, 32, 416; are like winds, 32, 416; *M.*, *Vasus*, *Ādityas*, &c., 34, 202, 216; the all-knowing *M.*, 41, 20; the lords of the northern region, 43, 102; givers of rain, fire-tongued increasers of *Rita*, 46, 38, 292.

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(c) WORSHIP OF M., AND THEIR RELATION TO MEN.

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- Maudgalya**, *see* Nâka M.
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(a) M. ON BRAHMAN, THE LORD, THE SELF.

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Morality.

- (a) In Brāhmanism.
- (b) In Buddhism and Gaiṇa Religion.
- (c) In Zoroastrianism.
- (d) In Chinese Religions.
- (e) In Islām.

See also Good Works, Righteousness, Sin, and Virtue.

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P

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- Padmaprabha**: Śāriputra is to be the future Buddha P., 21, 64-9.
- Padmaprabha**, n. of a Tīrthakara, 22, 280.
- Padmarī**, n. of a Bodhisattva Mahā-sattva, 21, 4, 399-403, 405, 429.
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- Padmīla**, disciple of Vagrasena, 22, 288.
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- Padraṅgōs**, to be corrected to Ptolemēōs, 37, xlv sq.
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- Paēsanghanu**, the holy maid, 23, 225.
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- Pahlavi**, inscriptions deciphered, 4 xxi; language, writing and pronunciation, 5, xi-xxii; 18, xx-xxii; to be taught to priests only, 24, 360.
- Pahlavi texts**, and Avesta, 5, ix-xi; their date, 5, xlvi n.; 18, xxvii sq., 297 sq. n.; their extent, and how far they represent the mediaeval Zoroastrianism, 5, lxvii sq.; difficulty of translating them, 5, lxx sq.; Nīrangistān, 'code of religious formulas,' 5, 206, 206 n., 227.
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- Paīla**, worshipped at the Tarpana, 29, 122, 149, 220.
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- Paīngi**, worshipped at the Tarpana, 30, 245, 245 n.
- Paīngīputra**, n. of a teacher, 15, 224 n.
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- Pairs**, of every species, created, 8, 244; such as good and evil, day and night, 8, 276 sq.; of opposites, *see* Opposites.
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- Pākina-vamsa-dāya**, Buddha at, 17, 309-12.
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- Pakkaka-Buddha**, is worthy of a dāgaba, 11, 93 sq., 93 n. *See also* Buddha (j), and Holy persons.
- Pakudha-Kakkāyana**, n. of a teacher, 10 (ii), xii, 86 sq.; 11, 106; 35, 8; an Arhat possessed of Iddhi, 20, 79; his materialistic philosophy, 45, xxiv sq.
- Palāgala**, t.t., courier of a king, 41, 64.
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- Pali**, old Vedic forms in, 10 (ii), xi sq.; P. Suttas, *see* Suttas, and Tipitaka.
- Pālita**, a merchant, father of Samudrapāla, 45, 108.
- Palmistry**, *see* Divination.
- Pāmsava**, *see* Asat P.
- Pān**, superintendent of officers' registries, 27, 154; or Kung-shū Zo, 27, 184, 184 n.
- Pāndava**, n. of a mountain at Rāga-grīha, 10 (ii), 68; 49 (i), 106.
- Pāndavas**, and Kauravas, battle of, 8, 2 sq., 37 sq.; 19, 330; Buddha like the P. in heroism, 49 (i), 106.
- Pandita**, Buddha's definition of a, 10 (iii), 90 sq.
- Pāndu**, Arguna, son of, 8, 229 sq., 255; incurred death by having intercourse with his wife, 49 (i), 45.
- Panduka**, one of the Kṣhatriyas, 17, 329 sqq., 339, 341 sq.
- Pāndubhadra**, disciple of Sambhūta-vigaya, 22, 289.
- Pāṅg Jū**, the long-lived, 39, 146, 364.
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- Pañkadasī**, quoted, 34, xcii.
- Pañkaganāḥ**, five-people, 34, xi, 257-62, 258 n. *See* Five-people.
- Pañkagnividyā**, knowledge of the five fires, a text, so called, 1, 274; 34, lxxxiii, cviii; 38, 187. *See* Fire.
- Pañkālāṅkanda**, n. of a teacher, 1, 255.
- Pañkālās**, or Pāñkālās, Svetaketu in the assembly of, 1, 76; Kurus and P. in Vedic literature, 7, xv sq.; 12, xli-xliii, xlii n.; Brāhmanas of the Kurus and P., 15, 121, 145; Pravāhana Gaivali in the settlement of the P., 15, 204; fight in the van of the battle, 25, 247, 247 n.; kings of P., 44, 397, 400; 45, 58, 60 sq.; were formerly called Krivis, 44, 397 sq.; enormous offering-gifts received by the Brāhmanas of the P., 44, 398. *See also* Kuru-Pañkālās.
- Pan-kāṅg**, removes the capital from the north of the Ho to Yin on the south of it, 3, 103-12.
- Pāñkarātra**, the followers of the, i. e. the Bhāgavatas, 34, 442; system of P. explained in the Mahābhārata, 48, 528 sq.; declared by Nārāyaṇi, 48, 529-31; Sāṅkhya, Yoga, Vedas, and Āraṇyakas together are called P., 48, 530. *See also* Bhāgavatas.
- Pāñkarātra-sāstra**, 'a great Upanishad,' the work of Vāsudeva himself, 48, 528.
- Pāñkarātra-tantra**, sets forth the Bhāgavata theory, is authoritative for the Vedāntin, 48, 524-31.
- Pañkasikha**, Kapila, and Asuri, 15, xl; a heavenly being, converted by Buddha, 19, 242; a Smṛiti writer, 34, 291 n.
- Pañkatantra**, and Mahābhārata, 8, 139, 139 n.
- Pañkavimsa-brāhmaṇa**, *see* Tāndya-mahābrāhmaṇa.
- Pāñkī**, n. of a teacher, 12, 61, 61 n., 300.
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Pão-sze, female favourite of Nieh, 3, 265.

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Pão Jiào, committed suicide, 40, 173, 173 n.

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Papañka, Pali t.t., delusion, 10 (ii), 175.

Para Â/nâra, Kausalya king, offered a horse-sacrifice, 44, 397.

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Parables (Allegories, Similes).

(a) Their occurrence in general.

(b) P. and similes referring to agriculture.

(c) P. and similes referring to animals.

(d) The king in p. and similes.

(e) Plants (and trees) in p. and similes.

(f) Other p. and similes arranged alphabetically according to catchwords.

(a) THEIR OCCURRENCE IN GENERAL.

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ship, 36, 275-373; illustrating the antagonism between Tāoism and knowledge, 39, 30; illustrating the advantage of being useless, 39, 132, 217-22; allegory of 'the State of Established Virtue,' 40, 30 sq.; list of narratives, apologues, and stories in the writings of Kwang-ze, 40, 298-310; showing the difficulty of performing the duties of a monk, 45, 92 sq.; illustrating the principal Gaina doctrines, 45, 123-8.

(b) P. AND SIMILES REFERRING TO AGRICULTURE.

Simile of the barley reapers to illustrate the use of reasoning and wisdom, 35, 51; the farmer who stops ploughing and sowing is aware that his granary is not filled—so he who is not to be reborn, is aware of the fact, 35, 65 sq.; ripe grain is guarded from water, but when it is green, it is given water (no remedy for one whose allotted time has come to an end), 35, 215; the Karumbhaka grass does not disgrace the healthy rice (backsliders not the religion of Buddha), 36, 73 sq.; some men get the seed to grow without a fence, others have to make a fence (some become Arhats at once, others only after recitation, &c.), 36, 93; the Kumudabhandikā corn grows quickly, the much more valuable rice takes six months to grow (virtue lasts longer than vice), 36, 148 sq.; the crop dying for want of water, or destroyed by worms, or by a hail-storm (comp. premature death of men), 36, 171-3; the husbandman removes weeds, &c., before he ploughs and sows (the vows taken before attaining to Nirvāna), 36, 269 sq.

(c) P. AND SIMILES REFERRING TO ANIMALS.

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tall tree and the low shrub, and their shadows, 35, 127 sq.; an owl, when a phoenix went passing overhead, looked up to it and gave an angry scream, 39, 391; how a certain ruler tries to treat a bird like a man with feasts and music, 40, 8 sq., 26; a mantis pounces on a cicada, a large bird takes its opportunity to secure them both, Kwang-*zue* might have shot the bird, but lets it alone, 40, 39-41; men abandoning worldly pleasures compared to birds, 45, 67 sq.; the life of monks like the life of pigeons, 45, 91 sq.; the crane produced from an egg, and the egg produced from a crane: the same with desire and delusion, 45, 185; birds of prey carrying off young birds: so unprincipled men will seduce a novice, 45, 324; a man taking a cripple on his cart, does a meritorious act, though he puts the *bullocks* to pain (causing sorrow by making gifts), 36, 116 sq.; the behaviour of bad bullocks put before a car compared to the behaviour of bad pupils, 45, 149-52; Buddha persuaded by the p. of the seed and of the *calf* to forgive Sâriputta and Moggallâna, 35, 301 sq.; the mis-believers shall not enter into Paradise until a *camel* shall pass into a needle's eye, 6, 142; the city guard and the *cat*, 11, 14; story of the hunchback catching *cicadas* on the point of a rod, 40, 14 sq. and n.; heretics compared to *deer* who dread safe places, but are not afraid of traps, 45, 240 sq.; the boy who, finding the Black *Dragon* asleep, takes a pearl from under his chin, 40, 211; young *elephants* who imitate the old ones, Devadatta emulating Buddha, 20, 260 sq.; *see also* Elephants; story of the goby *fish* who wanted a pint of water and is promised a stream when it will be too late, 40, 133; story of the scion of Zân who caught the huge fish, after fishing for a whole year in the Eastern Sea, 40, 133 sq.; men abandoning worldly pleasures—as the fish Rohita breaks through a weak net, as the herons fly through the air, 45, 66; the *frog* of the dilapidated well, bragging before the

turtle of the Eastern Sea, 39, 388 sq.; *gnat* and Udumbara tree, 8, 374, 379; the *ben* and her chickens, 11, 233, 233 n.; the hen and the egg—an endless series, 35, 80; hens without a cock, 39, 263, 263 n.; Milinda compares himself to a *lion* put in a golden cage, 35, 135; simile of lion, 36, 338-40; a keeper of *monkeys* proposes to give them in the morning three and in the evening four measures: they are angry; he gives them in the morning four and in the evening three: they are satisfied, 39, 185; the monkey dressed up as a duke, 39, 354; the monkey happy among the branches of high trees, but distressed among prickly trees and thorns, 40, 36 sq.; a starved *ox* might be tied up, an excited ox will escape (the ordinary man, and the Arahât), 36, 76 sq.; how the clever cook of King Wân-hui cuts up an ox, 39, 130, 198-200; *pigs* sucking at their dead mother, 39, 230; *rams* butting together, 35, 92 sq.; the ram fed with rice to be killed: so the ignorant man sins and enjoys pleasures, to gain hell, 45, 27 sq.; the *snail* with two horns on which are the kingdoms called Provocation and Stupidity, 40, 119 sq.; worldly pleasures abandoned—as a *snake* casts off the slough, 10 (ii), 1-3; 45, 66, 98, 253; the man whom a poisonous snake approaches even for the sake of curing him, is yet afraid of it—so beings in hell are afraid of death, 35, 212; the man who kills a serpent by destroying an anthill, 35, 234 sq.; the effect of snake poison removed by a snake charmer (comp. premature death), 36, 168 sq.; as the snake gathers dust (both on and in its body): so the fool accumulates sins by acts and thoughts, 45, 21; the *spider's* house, 9, 121; the spider with its thread (everything coming from the Self), 15, 105; the Sannyâsin draws in his senses, as a *tortoise* his limbs, 8, 342, 366; the purblind tortoise and the attainment of the condition of a human being, 35, 291 sq.;—the *kbsuei* desires to be like the *millipede*, the millipede like the *serpent*, the

serpent like the wind, 39, 148, 384 sq.; *mosquito* employed to carry a mountain, a *millipede* to gallop as fast as the Ho runs, 39, 389; using a carriage and horses to convey a *mouse*, trying to delight a *quail* with the music of bells and drums; 40, 26; why *foxes* and *leopards* are killed, 40, 29. See also Animals (k).

(d) THE KING IN P. AND SIMILES.

Parable of the king who rewards his warriors, bestowing at last his crown jewel on the most deserving—just as Buddha rewards those who struggle for him, keeping the crown jewel (omniscience) for the last, 21, xxx, 274–80; the king, his treasurer, and his confidential adviser—to illustrate mindfulness, 35, 59 sq.; the whole army with the king as its chief—meditation the summit of all good qualities, 35, 60 sq.; the king and his servant, 35, 76, 93; 36, 53 sq.; the king's treasurer, 35, 94; the king who tells his sons they might abandon parts of the empire, in order to test them, 35, 203; the criminal sent for by the king to be released is yet in fear of the king—so beings in hell are afraid of death, 35, 212; the low man who were to gain a kingdom would soon be deprived of it (unworthy members of the Order return to the lower state), 36, 69 sq., 262 sq.; a low man becoming king cannot bear the dignity (layman becoming an Arhat dies), 36, 97 sq.; a king raises a tax and thereout bestows a gift (comp. Vessantara's gift causing sorrow), 36, 117 sq.; the bliss of sovereignty and the previous sufferings in war (comp. the bliss of Nirvāṇa and the previous pain incurred by the quest of Nirvāṇa), 36, 183 sq.; he who, being worthy, takes the vows, compared to a king, 36, 265 sq.; a prince who wants to escape is helped by his servant threatening him with a switch, 40, 321; the king who lost his kingdom by eating a mango fruit: worldly pleasures and divine life, 45, 28 sq.; the king's son in the golden dungeon, 49 (ii), 63 sq.

(e) PLANTS (AND TREES) IN P. AND SIMILES.

Life like the plants that spring up and perish, 9, 19; the minds of men compared with the movements of a giant *bambū*, 35, 155–8; a *jasmine* bush is not disgraced by the fallen-off flowers (Buddha's religion not by backsliders), 36, 73; water fallen on a *lotus* flows away, 8, 289, 374, 379; 36, 70; the beings of this world compared to the different lotuses in a pond, 13, 88; the lotus flower produced in mud and water, but does not resemble the mud or water, 35, 117; the world a lotus-pool, the people lotuses, 45, 335–8, 355; as the soft fibres are extracted from the *Mūṅga grass*, so is the devotee's self extracted from the body, 8, 249; *sandal wood* is not disgraced by a portion of it being rotten (Buddha's religion not by backsliders), 36, 74; a good word like a good *tree* whose root is firm and whose branches are in the sky: a bad word like a felled tree, 6, 241; worldly life represented as a great tree, which is eternal, and the seed of which is the Brahman, 8, 313, 370 sq.; the Creator compared to an orchard-owner, 24, 134–6; worshippers of Buddha compared with trees, 35, 151; a tree may be in full fruit, yet the fruits cannot be enjoyed until they have fallen (Buddha is omniscient, yet reflects), 35, 161 sq.; the trunk of a mighty tree is not slaken, though the branches may wave (the body, but not the mind of an Arhat suffers), 36, 77; a fruit from a high tree fetched by means of Iddhi (Arhatship attained at once), 36, 93 sq.; of the large calabash, the salve, and the large *Ailantus* tree, showing that nothing is really useless, 39, 128, 172–5; the *Vanishing Root* which makes men invisible (the magic power of love), 35, 281.

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(b) Other mythological conceptions of P.

(c) Worship of P.

(d) P. as a teacher.

(e) P. in philosophy and mysticism.

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Prāṇas (breaths, breathings, life-winds, vital airs, organs of sense and action).

(a) Number of P.

(b) The five breathings.

(c) The P. as organs of sense and action.

(a) NUMBER OF P.

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(b) Indian p. for certain occasions.

(c) Certain Indian p. (alphabetically arranged).

(d) Zoroastrian p. in general.

(e) Zoroastrian p. for certain occasions, to certain divinities.

(f) Certain Zoroastrian p. (alphabetically arranged)

(g) Chinese p.

(h) P. in Islâm.

See also *Charms*, *Curse*, *Exorcisms*, *Imprecations*, *Speech*, and *Spells*.

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(b) INDIAN P. FOR CERTAIN OCCASIONS.

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Mâra tempts Buddha with a religious life and performing s., 10 (ii), 69; Buddha's discussion with Bhâradvâga on s., and those who are worthy of s., 10 (ii), 74-9; classed with divination, witchcraft, and other 'low arts' and 'lying practices,' forbidden to the Bhikkhu, 11, 196, 199; rejected as belonging to worldly existence, 13, 138; prayers and Veda study equivalent to s., 29, 159 sq.; the gifts to Ahura are the actions of the pious, 31, 80, 83; truth better than a thousand horse-s., 33, 93; a son is better than a hundred s., 33, 93; superiority of asceticism to s. shown, 45, 55 sq.; the 's.' of the monk described, 45, 55 sq.; what the true s., and true Brâhmanahood consists in, 45, 136-41; being causes of sin, s. cannot save the sinner, 45, 140;—performed in thought only by a man living in the forest, 1, 51 sq., 51 n.; there are two ways of the s., by mind and by speech, 1, 69; 38, 57; five 'libations' of the Devas on the five 'altars': heaven, Parganya, earth, man, woman, 1, 78 sq.; 38, 103; *the first food which a man may take is in the place of Homa*, 1, 89; fired by hope does memory perform s., 1, 119; what people call s. is really abstinence (brahmakarya), 1, 131; breath in speech offered, 1, 266; oblations of ghee offered to the deities Speech, Breath, Eye, Ear, Mind, and Knowledge, 1, 281 sq.; allegorical s. of the Prânas or senses, 8, 61, 260 sq., 276 sq.; 14, 138; 15, 91; s. of Brahman with Brahman in Brahman, 8, 61; Gapa (silent meditation) the chief of s., 8, 89, 89 n.; the s. of concentration of mind, 8, 279 sq.; by performing a mental s. at which meditation is the fire, truthfulness the fuel, patience the oblation . . . *ahimsâ* the sacrificial cake . . . a wise man goes to heaven, 14, 139; offering to the Vital Airs or to the soul, 14, 262-4, 266, 280, 299; eating represented as a s. of the Self to the Self, 15, 312 sq.; by protecting his subjects the king performs a kind of sacrificial session, 25, 307; judicial proceedings compared with s., 33, 298;

Dhamma-yûpa, the 'sacrificial post' of truth, and the s. of truth, 35, 35; meditation as a mental s. on the altars of mind, speech, &c., 43, 375-80; 48, 668-73; libations to Mind and Speech, 44, 28, 28 n., 32.

(e) THE S. AND THE GODS.

To whatever deity an oblation is offered, hunger and thirst are co-partners in it, 1, 240; offerings to Vishnu, 7, 208-11; Lakshmî resides in s., 7, 299; *the Creator, having in olden times created men together with the s., said: 'Propagate with this.... Please the gods with this, and may those gods please you. Pleasing each other, you will attain the highest good. For pleased with the s., the gods will give you the enjoyments you desire. And he who enjoys himself without giving them what they have given, is, indeed, a thief,'* 8, 53; place of Agni, Indra, and Visve Devâs, in different s., 12, xviii sq. and n.; gods subsist on s., that is their food, 12, 66 sq.; 32, 303; 41, 1; 43, 12; 44, 22; 46, 283; gods rejoice about Zarathustra's birth, at the prospect of receiving s., 23, 202; gods consume offerings through the mouth of a Brâhmana, 25, 25; fire (Agni) carries the offerings to the gods, 25, 167; 43, 124; s. to Pragâpati performed by the ascetic, 25, 205; invisible is the s., invisible are the gods, 26, 18 sq.; gifts offered to Ahura in return for his blessings, 31, 83; who is the God to whom we shall offer s.? 32, 1 sq., 11-13; to the Maruts, 32, 106, 126, 154, 209-11, 272, 279, 286-8, 295-7, 305, 312 sq., 334, 364, 373 sq., 379, 386 sq., 390 sq., 401, 408-13; s. to Agni and the Maruts, 32, 352-4; to Rudra, 32, 422 sq.; to Vâta, 32, 449; a god may divide himself into many forms and enter into relation with many s., 34, 200; Gandharvas devour oblations, 42, 33 sq., 410 sq.; Indra protects the s., 42, 214; oblations to Kâma, 42, 220 sq.; the s. is the self of all beings, of the gods, 43, 103, 216; 44, 504; *for whatever deity an oblation is prepared that is a deity, but not one for whom no oblation is prepared,* 43, 207, 240, 245 sq.;

offerings to the gods, compared to tribute brought by the people to the king, 44, 38; Soma-s. divided among Vasus, Rudras, and Âdityas, 44, 443; Agni and s., 46, 1, 6 sq., 8, 13, 31-3, 92, 108-10, 129 sq., 206, 380; offerings of ghee made to Agni, 46, 3, 6, 92, 386, 397, 423; 'let us sacrifice to the gods, if we can,' 46, 17; Agni assists at the s., 46, 22, 24, 95, 100, 138, 153, 194, 279, 391; gods and goddesses sit down on the sacrificial grass, 46, 24, 153 sq., 289, 391; Agni, the beautifier, the beacon of s., 46, 37, 52; Agni watches s., 46, 96, 137; Narâsamsa mixes the s. with honey three times a day, 46, 153; Tanûnapât invoked to measure out the s., 46, 153; by s. men make Agni their father, brother, son and friend, 46, 187; Agni identified with sacrificial food, 46, 293, 295; Agni goes thrice round the s., 46, 340, 360; worshipper prepares food for Agni thrice a day, 46, 354; Asvins invited to s., 46, 358 sq.; Agni with all the gods invited to the sacrificial feast, 46, 418; s. offered to Agni and other gods, please the highest Person, 48, 155; gods come to the s., 48, 330 sq.; God, in the form of gods and pitris, enjoys s., 48, 411 sq., 487; are nothing else but means to propitiate deities, 48, 626; offerings made to Buddha, 49 (i), 166.

(f) THE SACRIFICER AT S. IN INDIA.

Dreaming of a woman during s. forbodes success of sacrificer, 1, 76; wife's share in performance of s., 2, 126, 126 n.; 25, 78 sq., 342-4; 41, 31 sq., 65; 44, 313, 321-3, 349, 472; *see also* Wife (a); women, children, and persons not initiated, must not offer s., 2, 139, 186, 270, 270 n.; 7, 111; 25, 161, 196; permitted for all castes in times of distress, 2, 211 sq.; s. of hermits, 2, 156 sq.; 8, 362; 10 (ii), 184; 19, 76 sq.; 25, 199 sq.; persons (women, multitude of men) for whom a Brâhmana should not perform s., 2, 257; 7, 252; 14, 219, 219 n.; 25, 103, 106, 106 n., 161; 29, 224 sq.; 33, 87; 42, xl n., li; sin of sacrificing for unworthy persons, 2, 274;

7, 136, 155, 178 sq.; 14, 115, 122, 130, 239, 310; 25, 442; no impurity for those engaged in s., 7, 92; 14, 102; 25, 185; crime of killing one engaged in a s., 7, 133 sq.; s. at the ceremony of entering the order of ascetics, 7, 279; 14, 275-8; s. performed by the wicked, are s. only in name, 8, 116; lord of s. is the sacrificer, 12, 15, 44, 187; 26, 378; sacrificer is the victim, 12, 49 n.; s. is a man, i.e. represents the sacrificer himself, 12, 62, 78 sq., 78 n.; 26, 25, 25 n., 126 sq., 135, 139 n., 148 sq., 248, 248 n., 357 n.; 44, 298, 484, 504; the god and the sacrificer barter food and drink, 12, 416; Snātaka must not go to a s., except as a priest, 14, 62; 25, 138; in so far as man sacrifices, he is the Devas, 15, 90; mortal sinner excluded from s., 25, 384; gods accept the offerings only of Brāhmanas who are purified by austerities, 25, 479; sacrificers caused by Goodness, 25, 495; foot of sacrificer used for measuring the high altar, 26, 119; Maruts sacrifice on the height of heaven, 32, 325, 328; one about to offer s. must not be arrested, 33, 18; one who makes illicit s. cannot be a witness, 33, 87; performed separately by a divided family, 33, 370 sq.; animals, gods, and Rishis do not perform s., 34, 197 n.; Śūdra unfit for s., 34, 224; performed even by priests who do not know the divinities of the s., 38, 254; sacrificer is Indra, 41, 13, 18; 43, 94; 44, 245; sacrificer, sprinkled with remains of offerings, 41, 38; Agni is the sacrificer, 41, 212; 43, xv sq., 146 sq., 186, 197, 201, 253, 262; s. and sacrificer invoked as divine beings, 42, 161; mystic connexion between s. and sacrificer, 43, xvi sq., 94, 279 sq.; 44, 26 sq., 38; sacrificer flies up to heaven in shape of the altar, 43, xxi sq.; sacrificer is Death, 43, xxiii; gods do everything with praise and s., 43, 73; sacrificer thrust out from his world by wrong procedure at s., 43, 94; sacrificer is with the Vīve Devās, with the gods, 43, 124, 202, 270; never-ending circle: sacrificer — gods — cow — sacrificer,

43, 221; Agni-consecration of sacrificer, 43, 225-9; sacrificer the body of s., the priests its limbs, 43, 280; 44, 236; God offered s. to one another, Asuras into their own mouths, 44, 22; when the Rishis were performing s., the Gandharvas came nigh and criticized it, 44, 29; death of sacrificer, 44, 197-205; the burning of the dead sacrificer in his fires, a s., 44, 204; the s. prospers through the priests, through the s. the sacrificer, 44, 231; sacrificer in heaven, 44, 231, 259, 303; *whosoever sacrifices, sacrifices after becoming, as it were, a Brāhmana*, 44, 348; sacrificer or presser of Soma, 46, 325; knowledge of s. only required of householders, 48, 698.

(g) SCIENCE OF S. IN INDIA (S. AND THE VEDA, S. AND HIGHER KNOWLEDGE, S. PERSONIFIED IN MYSTICISM AND LEGEND).

The s. is founded on, contained in, as great as the triple Veda, 1, 2 sq., 38 sq., 112, 114; 30, 317 sq., 323-5; 41, 139 sq.; depends on the syllable Om, 1, 2 sq.; there is no s. corresponding to the Atharva-veda, but the Itihāsa-purāṇa takes the place of it, 1, 39 sq. and n.; the portion of the alms which the Brahmakārin gives to the teacher is his daily s., the teacher representing the deity, 2, 14; Veda recitation an everlasting s. to Brahman, 2, 45 sq.; 25, 49; Veda-study to be interrupted on the occasion of a s. to men, 2, 263, 263 n.; Vedas always concerned with s., 8, 54; studentship compared to a sacrificial session, 14, 156; 29, 305, 305 n.; 44, 49; Vedic texts on s. to be studied, 25, 213, 213 n.; the texts belonging to whatever s. he repeats, that s. a man is considered to have offered, 29, 220; every s. must be preceded by the knowledge of the Rishi of the mantra used, 34, 213 sq.; the s. is of Virâḡ, of Gâyatri, nature, 44, 153 sq.; Āpri hymns and the s., 46, 8 sqq., 153 sqq., 179 sq., 198 sqq., 236 sqq., 377 sq.; depends on the three fires and is revealed in the Veda, 48, 285; —s. is more powerful when

joined with knowledge, 1, 3, 36, 36 n.; whatever is acquired for the next world by s. perishes in the case of him who knows the Self, 1, 127; performance of s., followed by a desire for knowledge, 1, 200 sq.; s. and Brahman, the twofold path, knowledge of Brahman being the true path, 1, 201, 201 n.; 8, 60-2; Krishna worshipped by the s. of knowledge, 8, 83 sq., 130; required as conducive to knowledge, 8, 147; 15, 41 sq., 179, 287; 34, lxxv; 38, 306-9, 313-15, 327 n.; 48, 9 sq., 699, 709-12; knowledge cannot be obtained by s., 15, xxvi; performance of s. leads to rebirths, while knowledge of Brahman leads to immortality, 15, 30-3; 43, 389 sq.; *understanding performs the s., it performs all acts.* 15, 37; 48, 555; relative value of s. and knowledge of the soul, 25, 501-4 and n.; 34, cvii; Vikalpa, an optional proceeding in the details of s. not allowed in the *Gñānakānda*, 34, xi; meditations on subordinate members of the s., 34, lxxvi, 199; 38, 192, 192 n., 222-5, 252-6, 281 sq., 320 sq., 345-9; 48, 664 sq., 675-7, 682-5, 707 sq.; cognitions compared with s., 38, 280; who is better, the self-offerer, or the god-offerer? 44, 38; *such, indeed, are the wilds and ravines of s., and they (take) hundreds upon hundreds of days' carriage-drives; and if any venture into them without knowledge, then hunger or thirst, evil-deeds and fiends harass them*, 44, 160; those who knew Brahman, busied themselves chiefly with s., 48, 688; —man identified with s., 1, 50 sq., 223; 38, 220 sq., 265; 44, 19 sq., 155; Vāyu, the Wind, is the s., 1, 68 sq.; 26, 378; s., penance, restraint, are the feet of the Brāhmī-*upanishad*, 1, 153; fivefold is the s., 1, 223; 12, 16, 16 n., 142, 192, 280; 15, 91; 26, 24, 70, 88, 166, 241, 306, 390; 41, 249; 44, 125, 154, 405, 452 sq.; everything exists through s., 2, 214 sq. n.; 26, 155; s. represented as Vishnu, 7, 1-3, 9, 294; 44, 442; created, 8, 53, 120; 25, 12, 12 n.; 42, 225; 43, 403; Krishna identical with all s., 8, 83, 83 n.;

identical with Purusha-Pragâpati, 12, 8; 44, xviii, xx, 22, 454 sq., 484, 506; legends of the gods and the personified s., 12, 23, 140, 160-2; 26, 89, 231, 235; 44, 270 sq.; threefold is the s., 12, 32, 62 sq., 83, 86, 96, 127; 26, 35, 38, 81, 145 sq., 291; 44, 475, 501; is seventeenfold, 12, 143; the Dikshâ, all s. and sacrificial fees come from the Highest Person, 15, 35; at the offering of which libation do the waters speak with a human voice? 15, 205, 207 sq.; Prâna and the s., 15, 275, 280; legend of Yagña and Vāk (S. and Speech), 26, 30-3; the outbreathing of s. personified in Soma, 26, 248, 248 n.; represented as a bird, 26, 264 sq.; S. (personified) is long-lived through sacrificial fees, invoked to give long life to the new-born child, 29, 294; has seven threads, 32, 253; s. supports the earth, earth the seat of s., 42, 199-201, 203 sq.; sacrificial rites symbolical of cosmogonic and theosophic theories, 43, xiii-xxvii; creation originating from s., 43, xiv; *primaevals* of Purusha or Pragâpati, 43, xiv sq.; Yagña or S. a Gandharva, 43, 232 sq.; all s. are a hundred and onefold, 43, 325; fire is the womb of the s., 44, 3; homage to the S. (personified), 44, 29; personified, its head, breath, eyes, &c., 44, 35-7, 124; the S. is the Year, 44, 38 sq., 154; the s. is cattle, 44, 116; how is it that S., Man, and Pragâpati do not exceed one another? 44, 165 sq.; couples (male and female) belonging to a s., 44, 240; is speech, 44, 343, 349; is the navel of the world, 44, 390; is a sphere especially pervaded by the power of Rita (Right), 46, 297, 299; parts of s. fancifully identified with parts of human body, 48, 643 sq.

(b) INDIAN DOMESTIC (GṚHYA) S.

Oblations of ghee offered by one who wishes to become dear to any man or woman, 1, 282 sq.; *there are five great s., and they, indeed, are great sacrificial sessions,—to wit, the s. to beings, the s. to men, the s. to the Fathers, the s. to the gods, and the s. to the Brahman*, 2, 47 sq. and n., 201,

217; 7, 193 sq., 211-17; 8, 216, 358; 14, 256 sq.; 25, 87-97, 127 sq., 132, 198 sq.; 29, 217, 271, 271 n., 319; 30, xx; 44, 95 sq.; 48, 17; student who has broken his vow of chastity offers an ass to Nirriti like a Pākayagña, 2, 85; 14, 215 sq.; 29, 361 sq.; at the anniversary of the wedding-day, 2, 100 sq. and n.; Vaisvadeva ceremony, burnt-oblations and Bali-offerings made from the daily meals, 2, 104-9, 202 sq.; 7, 146, 192 sq., 220; 8, 216; 12, 245 sq., 245 n., 329 sq.; 14, 49 sq., 239 sq.; 22, 99; 25, 90, 90 n., 95, 95 n., 97, 124, 199; 29, 84-7, 89 sq., 133, 161 sq., 290 sq., 319-21, 387 sq.; 30, 22-5, 266 sq.; reception of a guest represented as a s. to Pragâpati, 2, 117 sq.; s. to Kubera to attain prosperity, 2, 151, 151 n.; hermit shall offer the five great s., 2, 195, 195 n.; 7, 276 sq.; 14, 259; 25, 199; Madhuparka offered to guests at s., 2, 205, 207; 30, 132; Sûdra may offer the Pākayagñas, 2, 234; offerings at marriage rites, 2, 305; 14, 205; 25, 195, 195 sq. n.; 29, 22-32, 34 sq., 37, 41-4, 167-71, 279-83, 287-9, 380-5; 30, 45-52, 187 sq., 190 sq., 196-8, 253, 259-68; 42, 96, 498; sprinkling the ground round the altar and putting fuel on the fire, duties of the student, 7, 116; the (four, seven) Pākayagñas, 7, 183 sq. and n., 190 sq.; 25, 46, 46 n.; 29, 12, 12 n., 15, 15 n., 20, 159, 163, 176, 276, 375; 30, xv sq., xxii-xxiv, xxiii n., 254; s. to the waters on crossing water, 7, 203; 29, 127; offerings to gods and manes after having bathed, 7, 206 sq.; by bathing he becomes entitled to perform the offerings to the Visve Devâs, 7, 207; domestic s. on the Parvan or new and full moon days, 7, 230; 14, 159; 25, 152; 29, 17 sq., 136, 172-6, 290, 389-93; 30, 27-40, 196, 265, 332-8, 345, 361-3; 42, 559; 46, 108, 111; at the letting loose of a bull, 7, 261; 29, 353-5; oblations in the fire with prayers addressed to Vishnu on the full moon day of the month Pausha, 7, 266; Brahmakârin must offer s. to the fire, and make libations of water

to satisfy the deities, 8, 360 sq.; Kâmyeshâs or s. for the fulfilment of a special wish, 12, 97 sq., 143, 163 sq.; 29, 223 sq., 226, 426-8, 431 sq.; 30, 114-20, 124-9, 177 sq., 267, 356 sq.; Idâ connected with the Pākayagñas, 12, 214, 214 n., 218, 220, 230; at ceremonies connected with study of Veda (Upākaraṇa, Utsarga, Anupravakāṇiya), 14, 63; 29, 73 sq., 112 sq., 191, 221-3, 321 sq., 405; 30, 74-6, 75 n., 161, 242, 266 sq.; burnt-offerings at the ceremony of adoption, 14, 76, 335 sq.; daily libations to gods, Rishis, and manes, 14, 238; 25, 62; 30, 246; the Tarpana or satiating of gods, Rishis, &c., with water libations at the end of course of Veda-study, 14, 252-6; 29, 3 sq., 115, 120-3, 149, 219 sq., 223, 325; 30, 79, 243-6; s. to be performed on entering a new mode of life, 14, 285 sq.; as rites securing success, 14, 323, 331-3; all s. are useless without the Vaisvadeva ceremony, 15, 31; Sthālipāka offering connected with conception, 15, 220; interpreters of dreams make offerings (bali) to the house-gods, 22, 245; offerings to house-gods made at birth ceremonies, 22, 255; 45, 371; at Ashṭakā festivals, 25, 152; 29, 102-5, 206-9, 341-4, 417-24; 30, 97-110; libations of water to the gods, 25, 203; s. at domestic ceremonies, *Vols.* 29 and 30; general division of domestic s., 29, 30 sq., 159, 159 n.; at the Upanayana ceremony, 29, 61, 68, 188-93, 306, 380; 30, 64, 138-46, 158, 253, 271, 273; of a teacher on initiating a student in the secret doctrines, 29, 79; at house-building ceremonies, 29, 92-6, 213, 215, 345-7, 429 sq.; 30, 122-4, 204-6, 286; 42, 141, 344; for protection of cattle, 29, 100 sq., 410; 30, 88 sq., 185 sq.; 42, 143, 303, 360; at serpent worship (Śrāvāna and Mārgaśīrsha or Āgrahāyanî rites), 29, 127-32, 201-5, 327-30, 338-41, 411-13, 416 sq.; 30, 89-92, 94 sq., 238-40, 287-9; on the Āsvayuga full moon day, 29, 130, 203, 332 sq., 415; 30, 92 sq.; at the consecration of ponds, wells,

tanks, and gardens, 29, 134-6; oblations made before the performance of s., 29, 164; outline of the Pākayagña ritual, 29, 172-6; connected with charms for averting danger, disease, and other evils, 29, 224 sq., 232, 432; 30, 118 sq.; 42, 17, 32, 261, 505, 519; to be performed by one who has been restored to health, 29, 236; to prevent death in the family, 29, 248-50; to Rudra to cure cattle diseases, 29, 258 sq.; Vṛātya-stoma s., whereby a patitasāvitrika becomes fit for initiation, 29, 312; to prevent a servant from running away, 29, 351; at the beard-cutting, 29, 380; Yagñavāstu ceremony, 29, 391 sq.; 30, 37; daily and monthly s., 30, xxvii; for one who cannot pay a debt, 30, 113; Sthālipāka to Indrāni, 30, 114; at the Samāvartana, 30, 161 sq., 253, 275 sq.; at the reception of guests, 30, 174; to make husband and wife love each other, 30, 269; Īśānabali and offerings to Kshetrapati, 30, 289-91; s. to Agni and Pragāpati on the appointment of a daughter, 33, 376; oblation to the sun, the heavenly dog, to cure disease, 42, 13, 500 sq.; oblation offered to destroy evil demons, 42, 36, 64 sq., 475; oblation to save one from death, 42, 49; charm to frustrate the s. of an enemy, 42, 90, 557; for the suppression of enemies, 42, 92, 476, 495 sq.; for the welfare of a child, 42, 109; s. before battle, 42, 119 sq., 122, 128 sq., 132, 325, 439, 510, 582, 632; to allay discord among kinsmen, 42, 135 sq.; for success in trade, 42, 148 sq., 352-4; Bali offerings to the earth, 42, 207; of persons wishing to obtain a husband or wife, 42, 323, 491, 502; a shepherd's s. to Indra, 42, 367; Bali offerings to Sahasrāksha, 42, 473; the Grihamedhas, 43, 298; offerings to Heaven and Earth, Vāyu and Sūrya, to recover anything that is lost, 44, 347; offered to gain wealth, 46, 316 sq.; Sandhyā ceremony, an item of virtuous conduct, 48, 592;—expiatory s. for offences committed, 2, 85 sq., 86 n., 275, 275 n., 284, 287, 289-91, 293-

302; 7, 153-5, 181; 12, 398 sq., 406 sq.; 14, 58, 106, 110 sq. and n., 116-18, 120, 125, 128, 130, 134, 148 sq., 204, 211 sq., 215 sq., 217, 222, 295 sq., 297-9, 301 sq., 303-11, 318 sq., 321, 328, 330; 25, 435, 445, 445 n., 454 sq., 471, 472 n., 475 sq., 481 sq.; 29, 134, 136-40, 224 sq., 406; Vaisvānari Īshri, an expiatory s., 7, 192; 25, 435; self-sacrifice to Death as a penance, 14, 106; offerings to Sarasvatī in expiation of falsehood, 25, 272; expiatory s. for evil omens, 29, 406; 30, 81, 184; 42, 166; expiatory s. before cohabitation, 30, 197 sq.; penance for omitting half-monthly s., 30, 203; at auspicious and expiatory rites, 30, 253, 295-7; 45, 371; expiatory formula for imperfections in s., 42, 164, 528; offering on having a bad dream, 30, 183 sq.; 42, 484;—s. for the sake of cattle, *see* Cattle; connected with conception and birth of children, *see* Child (b); agricultural s., *see* Agriculture (c).

(i) INDIAN SRAUTA (SOMA) S. AND ITS RITES.

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- Samakāra**, Sk., Brāhmanical t.t., purificatory rite or ceremony, forty sacraments by which members of the three higher castes are sanctified, 2, 215-17; 8, 358, 358 n., 361; 25, 32-42, 32 n., 56; 34, 33, 227; 38, 120 n., 286, 286 n., 287 n., 347 n.; he who is sanctified by the S. but destitute of moral qualities will not reach heaven, 2, 218; prescribed for Śūdras, 2, 232 sq. n.; Śūdra shall not receive S., 14, 25 sq.; 25, 429; 34, 227; to be performed with the sacred domestic fire, 14, 236, 236 sq. n.; for women without sacred texts, 25, 330, 330 n.; peace of sacred fire at S., 29, 20; oblations made before the performance of S., 29, 164; auspicious time for S., 29, 164; allowed for certain mixed castes, 33, 187, 187 n.; performed by one of undivided brothers, 33, 198 sq.; *see also* Sacrifice (b); --Annaprasana, 2, 139; Godāna, 2, 187; the S. for a new-born child to be performed for an outcast when readmitted, 14, 78, 78 n.; Pumsavana and similar S. performed for males, 14, 105 sq. n., 106. *See also* Child (b), and Initiation.
- Samakāra**, Sk., Buddhist t.t., = Pali Samkhāra, q.v.
- Samakāraskandha**, the group of impressions, 34, 402, 402 n.
- Sāmtanu**, lost his self-control from love, 49 (i), 138 sq., 138 n.
- Samudda-datta**, a follower of Deva-datta, 20, 251.
- Samudra**, father of Asva, 44, 302.
- Samudrapāla**, a merchant's son, turned monk, 45, 108-12.
- Samudravigaya**, father of Arishra-nemi, 22, 276; 45, 112.
- Samvarga-knowledge**, or S.-vidyā, 34, 224-6; 38, 19, 196.
- Samvarta**, though not following the duties of Āramas, became a great Yogin, 38, 315; 48, 704.
- Samvatya**, quoted by Āśvalāyana, 29, 257, 257 n.
- Samyadvāma**, a name of the highest Self, 34, 125, 128, 130; 48, 272.
- Samyaksambodhi** of Buddhism, and knowledge of the Self in the Upanishads, 15, lii.
- Samyamana**, *see* Hell (a).
- Samyu** Bārhaspatya, invented the sam-yos formula, 12, 255 sq., 255 n.
- Samyutta-Nikāya**, Dhamma-kappavattana-sutta in, 11, 139 sq.; quoted, 35, xxix-xxxi, xxxiii-xxxvi, 56, 194 sq.; 36, 55, 290, 298, 302, 319, 337, 340, 345, 354; repeaters of the S., 36, 231.
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- Sān**, n.p., 5, 135, 135 n.
- Sanaga**, n. of a teacher, 15, 120, 188.
- Sanaka**, a mighty being dwelling in this world, 48, 90.
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- Sanātana**, n. of a teacher, 15, 120, 188; = Sanatsugāta, q.v.
- Sanatkumāra**, instructs Nārada about the Self, 1, 109-25; 8, 17; 34, 166 sq.; 48, 300; is called Skanda, 1, 125; Sanatsugāta the same as S., 8, 135, 141, 149 n., 150 n.; Buddha compared with S., the son of Brahmadeva, 19, 24; 49 (i), 21; a son of Brahman's mind, was born again as Skanda, 38, 235; waiting on Indra in heaven, 49 (i), 53.
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- Sanda**, and Marka, two Asura-Rakshas, 26, 279-84; demon harassing infants, 29, 296; 30, 211.
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- Saṅghapālita** of the Gautama gotra, a Sthavira, 22, 294, 294 n.
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Self (Ātman).

(a) Knowledge of S.

(b) Highest S. or Brahman, and individual s. or Soul.

(c) Individual s.

(d) The Highest S.

(a) **KNOWLEDGE OF S.**

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(b) HIGHEST S. OR BRAHMAN AND INDIVIDUAL S. OR SOUL.

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vidual soul and the H. S., for the two are intelligent ss. and therefore of the same nature, 34, 118-23; Brahman in the city of the s., 34, 178; the Lord acts as the ruler of the pradhâna and of the ss., and the pradhâna, the ss., and the Lord are of mutually different nature, 34, 329, 434 sq.; Brahman is superior to the s., 34, 345; different states of the s. and the nature of Brahman, 38, 101, 133-83; bondage and release of the s. result from the wish of the Supreme Person, 38, 138 sq.; 48, 603; relation of the Highest S. to individual s. has to be viewed like that of the snake to its coils, or that of light to its substratum, 38, 173 sq.; Highest S. and individual s. referred to by 'the two birds, inseparable friends,' &c., and by 'the two drinking their reward,' &c., 38, 240 sq.; the light into which the soul is said to enter is the Highest S., 38, 407; lordly power of the other ss. depends on the highest Lord, 38, 416-18; man fashioned from Pragâpati's s., 41, 402; Brahman or Highest S. is different from the s., 48, 98 sq., 209-37, 242, 468 sq., 658; in state of release individual s. enters into the Brahman and attains its true nature, 48, 192, 323, 351; supreme bliss cannot belong to the individual s., but only to the Highest S., 48, 213; the Person within the sun and within the eye different from the individual s., 48, 237-42; only Brahman, but not the individual s. (not even when released) is identical with the world, 48, 261; the meditating s. recognizes itself as being of the nature of Brahman, 48, 269; individual ss. modes of the highest Brahman, 48, 271, 406, 469 sq.; creation results from connexion of Prakṛiti and s., 48, 282, 490, 492; activity of the soul depends on the Highest S., 48, 356, 556-8; the enjoying s. the cause of the world, 48, 378; ss. are one with Brahman in so far as they are its effects, 48, 391 sq.; Brahman abides within the s. which thus constitutes Brahman's body, 48, 392, 394, 469 sq.; mutual relation of s.

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(d) THE HIGHEST S.

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(a) Guru or t. of the Veda in Brāhmaṇism.

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(c) In Zoroastrianism.

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- Vanāra**, n.p., 23, 205.
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- Varakasa**, n.p., 23, 212.
- Varanā**, t.t., 'that which wards off,' the non-released soul abides in it, 34, 153.
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- Varaprabha**, n. of a Bodhisattva, 21, 21 sq., 26 sq.; the 23rd Tathāgata, 49 (ii), 6.
- Varāza**, n.p., 23, 203, 205.
- Vardast**, an author of the Sad Dar, 24, xxxvii.
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- Vardhamānaka**, one of the celestial regions, 22, 190.
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(b) WORSHIP OF V.

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(c) MITRA AND V.

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- Varunadatta**, one of the sixteen virtuous men, 21, 4.
- Varuṇānī**, n.d., mother of Sleep, 42, 167, 485.
- Varunapraghâsa**, t.t., the second of the four seasonal sacrifices, 44, 75, 75 n., 78. *See* Sacrifices (j).
- Vārūṇī**, n.d., invocation to, 14, 251.
- Vâruny-upanishad**, *see* Upanishads (a).
- Varûthin**, n. of a teacher, worshipped at the Tarpana, 80, 244.
- Vasa Asvya**, hymn of, 43, 112, 112 n.
- Vâsabhagâma**, Bhikkhu Kassapa-gotta of, 17, 256-61.
- Vâsabha-gâmika**, appointed on the jury at the council of Vesâlî, 20, 407.
- Vasalasutta**, t.c., 10 (ii), 20-4.
- Vasatîvarî-waters**, *see* Water (b).
- Vâsava**, the gods hear the well-spoken words of, 10 (ii), 64.
- Vâsettha**, Pali for Vasishtha, the Rishi, 11, 172.
- Vâsettha** and Bhâradvâga, two young Brâhmanas, instructed and converted by Buddha, 10 (ii), 108-17; 11, 168-203; addressed by Buddha, 35, 229.
- Vâsetthas**, the Mallas addressed as 11, 101 sq., 121-8.
- Vâsetthasutta**, t.c., 10 (ii), 108-17.
- Vasha**, *see* Sacred syllables.
- Vâshkalin**, questions Bâhva about Brahman, 38, 157.
- Vâshpa**, one of the five first disciples of Buddha, 19, 172; converts Sâriputra, 19, 193; a distinguished Arhat, 21, 2; 49 (ii), 2.
- Vasini**, the initiated boy given in charge to, 30, 154.
- Vasishtha**, famous Rishi, author of Vedic hymns, esp. of the 7th Mandala of the Rig-veda, 1, 216, 220; 29, 127; 32, 376, 380, 383; 386, 388, 437; 48, 332; married a Kândâlî Akshamâlâ, 2, 175 n.; 25, 331, 331 n.; 49 (i), 45; asks Brahman about final emancipation, 8, 314; most Varuna hymns ascribed to V., 12, xvii; the Dâkshâyana sacrifice called the V.-sacrifice, 12, 376, 376 n.; mentioned in the Vâsishtha Dharmasâstra, 14, xi sq., 16, 124, 140; born without a mother, 14, 180 n.; one of the seven Rishis, 15, 106; revered by King Antideva, 19, 12; 49 (i), 10, 101; Bharata and the Rishi V., 19, 95; a great Rishi king, 19, 274. Ganadhara of Arhat Pârsva, 22 274; Khumbya and V., 23, 224 n.; a sage and Pragâpati, 25, 14; Sukâlins (manes), offspring of V., 25, 112; swore an oath before King

- Sudās, 25, 273; 273 n.; 33, 98, 98 n.; formerly only priests of the V. family could be Brahmins, 26, 434 n.; 44, 212; worshipped at the *Tarpana*, 29, 122, 220; 30, 244; honoured as teacher, 29, 141; imprecations against V., 32, xli n.; quoted by Nārada, on lawful interest, 33, 66; accused of witchcraft, 33, 98; 42, 1; the son of Brahman's mind, having parted from his former body in consequence of the curse of Nimi, was, on the order of Brahman, again procreated by Mitra and Varuna, 38, 235; Indra makes V. his Brahman priest, 42, lx; a Brahman and Purohita, 42, lxx; V. and the Atharva-veda, 42, lxx, lxx n.; steals food in the house of Varuna, 42, 372; is the breath, 43, 5; on the relation between Varuna and Indra, 44, xxii; V. taught Indra the Virāg, and Indra taught V. the expiation rites of a Soma-sacrifice, 44, 212; teacher of Parāśara, 48, 92; had reached intuition of the highest truth, yet entered after death on other embodiments, 48, 650 sq.; could not arrange the Vedas, 49 (i), 9.
- Vāsishtha-Dharma-sāstra**, or V. Dharma-sūtra: relation between the Bauddhāyana, V., and Gautama-Dharma-sūtras, 2, liii, lvii-lx; its relation to other works on Dharma, 7, xvi-xx; 14, xvii-xxv; connected with the *Rishi* Vasishtha of the Rig-veda, 14, xi sq.; belongs to one of the schools of the Rig-veda, 14, xii-xv; 25, 613; its position in Vedic literature, 14, xiii, xv-xvii, xix, xxvii; its date, 14, xv, xxv-xxvii; its home in Northern India, 14, xvi, xxvii; portions of the work not genuine, 14, xxi-xxv; text and translation, 14, xxvii sq., 1-140; quotes a Mānava Dharma-sūtra, 25, xxii, xxxi-xxxiv; quoted in Manu-smṛiti, 25, xxix sq., 278, 278 n.
- Vāsishtha gotra**, Trisālā of the, 22, 191, 193, 226, 230; Sthaviras of the V. gotra, 22, 286, 288, 290, 297, 294.
- Vāsishthas**, descendants of Vasishtha, wear braided hair, 32, 424. *See also* Vāsetthas.
- Vāsishthas**, a school of the Sāmaveda, 14, xv n.
- Vāsishthī** = Yashā, wife of the Purohita Bhrigu, 45, 65 sq.
- Vāsishthiyā Sākhā** of the Mānava Gāṇa, 22, 292.
- Vasor dhārā**, t.t., 'shower of wealth' oblation, 43, 213 sq.; its mystic meaning, 43, 221 sq. *See also* Sacrifices (i).
- Vassa**, V. rules, *see* Monks, and Rainy season.
- Vassakāra**, n. of a Brāhman, prime-minister of Magadha, 11, 2-5; Sunidha and V., the ministers of Magadha, who build Pātaliputta, 11, 18-21; 17, 101 sq.
- Vāstavya**, a name of Rudra, the god of cattle, 12, 200 sq.
- Vāstoshpati**, n.d., 'lord of the homestead,' prayers and offerings to, 25, 91, 91 n.; 29, 85; 30, 95, 158; 41, 43 n.; 42, 640; sacrifice to V. on entering a new house, 29, 95 sq.; worshipped at house-building rites, 29, 215, 346 sq., 429; 30, 123, 205 sq.; the genius of home, 42, 135, 343, 494 sq.
- Vasu**, *see* Vasus.
- Vasubandhu**, composed a commentary on the Saddharma-puṇḍarīka, his date, 21, xxii; refers to the Milindapañha, 36, xvii.
- Vasudēva**, king of Sauryapura, 45, 112 sq., 115 sq.
- Vāsudeva**, n. of Krishna, 8, 75, 91, 98, 130, 230, 235, 254, 310, 312, 393; is everything, 8, 75; appears in four forms, as V., Saṅkarshana, Pradyumna, Aniruddha, 11, 267 n.; 34, 440 sq.; called bhagavat, the highest Lord, is the highest Brahman, and the highest cause, 34, xxiii, li, 440; 48, 23, 87, 127, 524 sq., 527, 529; from V. originated Saṅkarshana, 34, li; a surname of Kapila, who burned the sons of Sagara, 34, 294; to be worshipped, 34, 440; the only real essence, 34, 442; dialogue of V. and Arguna on knowledge originating in a future life, 38, 328 sq.; the god with the conch, discus, and club, who fights with an irresistible strength, has

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Vāsuki, n. of a Nāga king, chief among serpents, 8, 89, 353 n.; 21, 5; offering to V. at the house-building, 30, 124.

Vasukra, author of a Marutvatiya hymn, is Brahman, 1, 169.

Vasundara: Sundara and V. (should be Sunda and Upasunda), 19, 125.

Vāsupūgya, n. of a Tīrthakara, 22, 280.

Vasus, a class of gods, 1, 35; 46, 42, 45; the morning-oblations belong to them, 1, 35 sqq., 50; 44, 173, 443, 480 n.; a Sāman addressed to them, 1, 36; with Agni at their head, 1, 41; 8, 88; 34, 216; seen within Krishna, 8, 92; alarmed at the greatness of Krishna, 8, 94; invited to sit on the Prastara, 12, 93; V., Rudras, Ādityas, the three classes of gods, 12, 135, 239; 26, 350, 411; 41, 241, 246, 264; 42, 135, 161; 43, 33, 75; 44, 291 n., 312 sq.; 'Vasu's means of purification,' Vasu is the sacrifice, 12, 186-8; eight V., enumerated, 15, 140; 26, 411; 44, 116; the purifying power of Vasu invoked against the sin caused by defiled food, 15, 312; rise in the East, lords of the East, 15, 338; 43, 100; Buddha mistaken for one of the eight V., 19, 72; 49 (i), 71; the manes of fathers, 25, 127; practised penance, 25, 475; Rudra together with the V., 26, 59; Agni with the V., 26, 93; 46, 157; invoked, 29, 198, 207, 344, 347; 30, 157, 159; 32, 296; 42, 55; 43, 25; 46, 198, 253; the cow, or Aditi, the daughter of the V., 29, 199, 275; 30, 174; 'if thou belongest to the V., I buy thee for the V.,' 30, 53; worshipped at the Tarpana, 30, 243; Maruts called V., 32, 334, 374, 378, 386, 412; Rudra the best Vasu, 32, 419; are

non-eternal beings, 34, 202; enjoy the nectars of the sun, 34, 216; 48, 368-70; the Vasu, dwelling in the air, the wind, 41, 103, 281; eight V. created, 41, 149 sq.; the wise gods, 41, 231; fashioned the earth, 41, 233; Ādityas, V., and Āngiras, 42, 89; bestow goods (vasu), 42, 116; help in battle, 42, 119, 121; Brihaspati with the V., 42, 135; the honey-lash (of the Āsvins), daughter of the V., 42, 230; deities and metres, 43, 53; share of the V., lordship of the Rudras, 43, 68; where they wish to lay the Gârhapatyā, 43, 118; Agni is Vasu, 43, 213; 46, 22; *but see* Agni (d); invited to the sacrifice together with Agni, 46, 281; have released the buffalo cow bound by the foot, 46, 354; Agni kindled by the V., 46, 372; Ādityas and V. are qualified for meditations, 48, 335-7; V. and Manus, 49 (i), 197; Indra and the V., *see* Indra (c).

Vasuruta Ātreya, author of Vedic hymns, 46, 372, 376, 378, 380.

Vasūyavañ Ātreyañ, authors of Vedic hymns, 46, 417, 419.

Vasvî, is the Soma-cow, 26, 59.

Vâta, Wind (god): offering to V. by the student who broke his vow, 25, 454; the friend of the waters, 32, 449; the greatness of his chariot, 32, 449; the breath of the gods, the germ of the world, 32, 449 sq.; hymns to V., 32, 449-51; the treasure of the immortal placed in his house, 32, 451; wafts medicine, 32, 451; Brihaspati tied an amulet for swift V., 42, 85 sq.; the broad atmosphere guarded by V., 42, 89; V. and Parganya invoked against the serpents, 42, 153, 161; Prâna is V., 42, 219; is the Gandharva, his Apsaras the waters, 43, 232; expiatory oblation at a Soma-sacrifice to V., 44, 210; goes forward in triumph, 46, 325.

Vâtagiri, demon converted by Buddha, 19, 242.

Vatsa, underwent the ordeal of fire, 25, 274, 274 n.; Rishi, 41, 358. *See also* Vatsas.

Vatsa gotra, Sthaviras of the, 22, 287, 293.

Vātsaliya (Prk. *Vakkhaligga*) Kula, of the *Kāraṇa Gāya*, 22, 291; of the *Kaurika Gāya*, 22, 292.

Vatsanapāt Bābhraṇa, n. of a teacher, 15, 119, 187.

Vātsapra hymn, *see* Prayers (c).

Vatsas, make five Avadāna cuttings, 12, 192 n.

Vātsīmanā/**avīputra**, n. of a teacher, 15, 224 n.

Vātsīputra, n.p., 15, 224 n., 225.

Vātsya, n. of a teacher, 12, xxxiii; 15, 118 n., 119, 186 n., 187, 227; 43, 272, 404.

Vātsya gotra, Sthiragupta of the, 22, 295.

Vat/agāmani, King, Buddhist canon written down during his reign, 10 (i), xiii sq., xxv, xxxix.

Vatthugāthās, certain verses of the *Sutta-nipāta* so called, 10 (ii), 56, 125-8, 184-90.

Vatthu-viggā, a quack science, 11, 19 n.

Vāvātā, t.t., the king's favourite wife, 44, 387.

Vavri Ātreya, author of a Vedic hymn, 46, 407.

Vāyasa, knew the *kushība* plant, 42, 6, 681.

Vayodhas, *see* Indra (a).

Vayu, or **Vāi**, or **Vāê**, the Genius of Destiny, good or evil, 4, 52, 52 n., 89 n.; 24, 17, 17 n.; invoked by *Zarathustra*, 4, 213 sq., 213 n.; good *Vaê* comes to meet the departed soul, 4, 373; pitiless *V.* or *Destiny*, 4, 382 sq.; meat-offering to *V.*, 5, 336, 336 n.; cake-offering to the good *V.*, the spirit of air, 5, 383; 18, 62, 62 n.; stationed at the *Kinvad* bridge, 5, 383 n.; 'the good spirit,' 18, 59 n., 64 n.; the bad *V.*, identified with the demon of death, 18, 62, 62 n.; the long-continuing lord, 18, 78, 78 n.; the bad *V.* who carries off the soul, 18, 93, 96, 341, 341 n., 353, 353 n.; powerful to destroy, invoked, 23, 10, 18, 34, 34; worshipped in the *Rām Yast*, 23, 249-63; one part of *V.* belongs to the Good Spirit, one to the Evil Spirit, 23, 250, 250 n., 260, 260 n., 262 sq.; invoked by maids for a husband, 23, 258, 258 n.; glorification of his many names,

23, 258-62; works the good of *Ahura-Mazda* and the *Amesha-Spentas*, 23, 259; invoked in battle, 23, 260 sq.; Sovereign *V.* of the long Period, invoked, 23, 350, 350 n., 353; no one can escape from *V.* the bad, 24, 89, 89 n.; warning against the demon *V.*, 31, 189, 192 sq. and n.; *V.* whose influence appertains to *Spenta-Mainyu*, worshipped, 31, 271 sq., 272 n., 277; *Khūsrōi's* meeting with *V.*, 37, 223-5, 223 sq. n. *See also* *Rām*.

Vāyu, Air, Wind, Vedic god.

(a) *V.* in mythology.

(b) Worship of *V.*

(a) *V. IN MYTHOLOGY.*

V. who dwells in the sky, who dwells in the world, 1, 37; 15, 334; is the child of the quarters, 1, 49; 15, 221; 41, 188; is one foot of *Brahman*, 1, 54; *V.* (and *Prāna*) as *Brahman*, 1, 55-8, 55 n., 58 n.; 15, 302 sq.; 38, 19 n.; is the end of all, 1, 58; in the shape of the bull of the herd, tended by *Satyakāma*, explains one foot of *Brahman*, 1, 61; *V.* or he who purifies is the sacrifice, 1, 68 sq.; is the essence squeezed out from the sky, 1, 70; the *Yagur-veda* squeezed out from *V.*, 1, 70; 44, 102; if *Udāna* is satisfied, *V.* is satisfied, and ether is satisfied, 1, 91; could not take up a straw put before him by *Brahman*, 1, 150; is the deity who lays hold of food (by the *apāna* or down-breathing, digestion), 1, 241; world of *V.* on the path of the gods, 1, 275; 38, 384-6; 48, 745 sq.; *V.* who hears, 2, 114; in the *Anugītā*, 8, 219; presiding deity of earth and smell, 8, 337, 340, 349; the sharp-edged *V.*, 12, 53; rules over rain, 12, 241, 446; *Agni*, *V.*, *Sūrya*, and earth, air, sky, 12, 325-7; 44, 27; *Suna* and *Sira*, or *V.* and *Aditya*, 12, 445 n.; by the *Sunāsiriya* the sacrificer reaches the world of *V.*, 12, 451 n.; invoked as the visible *Brahman*, 15, 45, 53; secret union (*samhitā*) through *V.*, 15, 46; *Prāna*, breath, the vital airs, identified with *V.*, 15, 80 sq., 275, 331; 38, 257; 43, 60 sq., 208, 363; 44, 345; is the deity that never sets,

15, 98; 38, 18 sq.; Udgātri priest identified with V., 15, 122 sq.; is everything by itself, and all things together, 15, 128; conveyed the Pārikshitas to where the performers of horse-sacrifices dwell, 15, 128; is the thread by which the worlds and all creatures are strung together, 15, 132 sq.; is one of the eight Vasus, 15, 140 sq.; 44, 116; quoted as a legal authority, 25, 334; called Ūrdhvanabhas, son of the Maruts, 26, 198, 198 n.; finds out that Vritra is slain, 26, 265; leader of beasts, 26, 361 sq.; 43, 75; lord or ruler of the air, Nabhasapati, 26, 453 n.; 29, 280; 42, 499; 43, xx, 43 sq., 44 n., 208, 382; dwells in the womb of the regions, 29, 45; 30, 199; aerial serpents belonging to V., 29, 328 sq.; the swiftest god, the swiftest of all beings, exists in the three worlds, 29, 335; 43, 61; 44, 278; 48, 330; Yagus, V., air, breath, 30, 152 sq., 231; has made a fruit fall from a tree, 30, 180; is the surveyor of food offered to the ancestors, 30, 228; the lord of aerial beings, 30, 237; comes to the offering on quick racers, on his chariot, 32, 444; yokes the two ruddy horses to the chariot, 32, 444; father of the Maruts, 32, 444, 448; V. and Prāṇa not to be identified, 34, lxxiv; 38, 256-9; having become breath, V. entered into the nostrils, 38, 91; is the best among the Devas, 38, 256; created, 41, 148; V. and the Rudras, 41, 149 n., 150; identified with Praṇapati, Agni, and the Sacrificer, 41, 152, 284; 43, 57 sq., 363; V. and Ugra identical, 41, 160; V. Mātariśvan is the wind, 41, 221; frees from misfortune, 42, 51; companion of cattle, 42, 142 sq., 304; Viśvakarman is V., 43, 6, 106; is all the light in the air-world, 43, 47 sq.; the support of all beings, 43, 66; the second Viśvagyotis, 43, 130; V. or wind, and sky are close together, 43, 140 sq.; is of trishrubh nature, 43, 142; is the self (body) of all the gods, 43, 179; 44, 505; deity of Viśṇandas metre, 43, 331; the waters are his food, 43, 335; identi-

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- (b) The three Vedas.
- (c) Study and knowledge of V.
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- Vipasyin**, the first of the seven Tathāgatas, 21, 193.
- Vipinī/ak**, 'the paederast,' one of the seven heinous sinners, 18, 218, 218 n.
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(a) The element w.

(b) Sacredness of w.

(c) The Ws. deified, goddesses.

(a) THE ELEMENT W.

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Woman, Women.

- (a) Social and legal position of w. in India.
- (b) W. in Brâhmanism.
- (c) W. in Buddhism.
- (d) W. in Gâina religion.
- (e) W. in Zoroastrianism.
- (f) W. in China.
- (g) W. in Islam.

See also Abortion, Adultery, Daughters, Impurity, Marriage, Mother, Niyoga, Prostitution, Sexual intercourse, Widows, and Wife.

(a) SOCIAL AND LEGAL POSITION OF W. IN INDIA.

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402; 43, 230; 44, 219; *husbands, doubtless, are the support of w.*, 12, 441; can neither give nor receive a son except with husband's permission, 14, 75, 334; w. shall be witnesses in cases concerning w., 14, 82; 25, 266, 266 n.; 33, 82; false evidence regarding w., 14, 83; 25, 271; the son of an unmarried damsel, 14, 86 sq., 227; punishments and penances for w. who have offended, 14, 108-12; 25, 382; fine for killing a female of the Sūdra caste, 14, 118; crimes by which w. become outcasts, 14, 133; fighting with w. forbidden, 14, 200; punishments for murder of w., 14, 202; purchase and sale of w. denounced as a crime, 14, 207 sq.; laws regarding w., 14, 231-5; 25, 611 sq.; 33, xiii; the learned lady Gārgī Vākānavī, 15, 130 sq., 136-9; violence towards w. recommended, 15, 217; the sixty-four accomplishments of w., 22, 282, 282 n.; honour due to w., 25, lxvii, 85 sq.; deceiving w. and Sūdras, 25, 160; forming part of the booty, 25, 231; employed in the royal service, 25, 236; betray secrets, hence to be removed from a king's council, 25, 239; the king must deliberate on the behaviour of the w. in his harem, 25, 240; the king shall protect the property of unprotected w., 25, 257 sq. and n.; may exceptionally be witnesses, 25, 267; swearing falsely to w. at marriages allowed, 25, 273; stealing w., punishment for it, 25, 310, 498; 33, 227, 362 sq.; to protect w., arms may be taken up, 25, 315; all w. must be carefully guarded, 25, 327-30; 33, 367; six causes of the ruin of w., 25, 329; slayers of w. put to death, cannot be purified, 25, 382, 469; pregnant w. not punished for committing nuisance, 25, 392; how w. allure men, 26, 30 sq.; are given to vain things, 26, 53; beauty of w., 26, 113; 44, 294 sq.; neither own any self nor do they own any heritage, 26, 367; shall not be charioteers, 29, 364; a w. approaches a friend for a gift, 32, 313; a charitable w. is worth more than a miserly man, 32, 356; in the case of a w. a

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(b) W. IN BRĀHMANISM.

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birth, 1, 243-5; *Arthasāstra*, the knowledge which *Sūdras* and w. possess, a supplement of the *Atharva-veda*, 2, xxxii, 171, 171 n.; are not initiated, 2, 2 n.; how the *Brahmakārin* should behave towards w., 2, 11, 34; 14, 152-4, 157; 25, 69; must not refuse alms to *Brahmakārins*, 2, 12; the *Brahmakārin* should not gaze at, or touch w., 2, 25 sq., 188; the recitation of the *Veda* must be interrupted, when a student and a *Sūdra* w. look at each other, 2, 34; purification prescribed on touching a w., 2, 59; penances to be performed by w., 2, 84, 84 n.; an initiated person shall not eat the leavings of w., 2, 122, 122 n.; rites and customs to be learnt from w., 2, 138, 138 n., 171; 29, 182; 30, 255; shall not perform religious rites, sacrifices, vows, fasts, 2, 139, 270, 270 n.; 25, 161, 196, 437; 30, 267; newly-married or unmarried damsels, sick w., and pregnant w. must eat before the householder, and may eat even before guests, 2, 204; 7, 216; 14, 265; 25, 96, 96 n.; 29, 86; rules for the *Snātaka* with regard to w., 2, 222, 224; 14, 243; 25, 137; 29, 123, 317-19, 409; 30, 85; funeral rites for female relations, 2, 253; 7, 86; 14, 28, 28 n., 177 sq.; 29, 358 sq.; a person who sacrifices for w. not to be invited to a *Śrāddha*, 2, 257; sins whereby w. become outcasts, 2, 281, 281 n.; dying in defence of w. and children secures beatitude, 7, 67; 25, 416; impurity of w. after a miscarriage, 7, 90; 14, 182; 25, 179; impurity on the death of w., 7, 90; 25, 180; the marriage ceremony is considered as the initiation of w., 7, 90; impurity by death and childbirth, with regard to w., 7, 91 sq.; the mouth of a w. is always pure, 7, 103; 25, 192; religious rites for girls, except marriage rites, performed without sacred texts, 7, 114; 25, 42, 330, 330 n.; 29, 57, 183 sq., 298, 397; 30, 59, 62; while engaged in performing penances or rites securing success, one must avoid conversing with w., 7, 151; 14, 124, 305,

323; 25, 476; rule about sipping of water for w., 7, 199; the share of departed w. and maternal ancestors in the *Śrāddhas*, 7, 238 sq.; *Lakṣmī* resides in the body of a married w., and of an unmarried damsel, 7, 299; *Lakṣmī* resides in virtuous w., 7, 300 sq.; become corrupt by neglect of family rites, 8, 41; even w. attain the supreme goal, 8, 85, 85 n., 255; 'seven females,' giving birth to the universe, 8, 287, 287 n.; association with w. belongs to the quality of passion, 8, 324; among w. who are a source of happiness, the *Apsaras* are chief, 8, 347; the goddess *Māheśvarī*, the chief of 'those who are followed by men full of desires,' 8, 347; the altar represented as a w. embracing the man (fire), 12, 63; 26, 119 sq.; the offering-spoon is female, the dipping-spoon is male, 12, 71; w. eat apart from men, 12, 259; maidens worship *Rudra Tryambaka* to obtain husbands, 12, 441; rules of purification for w., and *Sūdras*, 14, 21, 167; what has been handled by w. must be purified, 14, 22; *Indra* and the w., 14, 33, 61; belong to *Soma*, *Gandharva*, and *Fire*, before they belong to men, 14, 133; begging from w., 14, 157; 44, 50; are pure at the time of dalliance, 14, 170; are considered to have no business with the sacred texts, 14, 178; 25, 330; less severe penances for w., 14, 221, 223; an ascetic must not speak with w., 14, 282; are the *devatā* of the loving person, 15, 143; the creation of w., 15, 215; aged w. perform rites at the birth of a child, 19, 7; names of w., 25, 35, 76 sq.; 29, 183, 297; 30, 58, 283; are naturally wicked, 25, 69, 330; milk of w., forbidden food, 25, 171; no funeral libations for wicked w., 25, 184; mode of purification for w., 25, 193; punishment in future births of w., 25, 499; pursued by *Rakshas*, 26, 35; *Gandharvas* fond of w., 26, 53; 42, 34; auspicious or evil bodily marks of w., 29, 21, 165; 30, 42, 256 sq.; 42, 109, 260 sq.; 43, 81; happy young w. who are not widows

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to, nor approach a w. in her courses, 7, 228; 25, 135, 137; the look of a w. in her courses is contaminating at a *Srāddha*, 7, 250; 25, 119; rules for w. during their courses, 14, 32 sq.; 15, 218 sq.; 25, 179; 30, 199, 199 n., 268; sin of intercourse with menstruating w., 25, 466; the *Dīkshita's* garment beaten by the priest, in case part of it may have been spun or woven by an unclean w., 26, 10; in the presence of a recently confined woman or one in her courses, *Veda*-study must be interrupted, 29, 81, 117, 141. See also *Ātreya*.

(c) W. IN BUDDHISM.

Bad conduct is the taint of w., 10 (i), 61; love of man towards w., to be destroyed by the *Bhikkhu*, 10 (i), 69; contempt for w.'s body, 10 (ii), 160; as mourners, at funerals, 11, xli; excluded from accompanying the funeral procession, 11, xlii; so long as no w. or girls belonging to their clans are detained among the *Vaggians*, by force or abduction, so long they will prosper, 11, 3 sq.; 'how are we to conduct ourselves, Lord, with regard to womankind?' 'Don't see them, *Ananda*.' 'But if we should see them, what are we to do?' 'Abstain from speech, *Ananda*.' 'But if they should speak to us, Lord, what are we to do?' 'Keep wide awake, *Ananda*,' 11, 91; the *Bhikkhu* abstains from the getting of any w. or girl, of bondmen or bondwomen, 11, 191; the W.-Treasure of King *Sudassana*, 11, 256 sq.; the ideal of a beautiful w. and a virtuous wife, 11, 256 sq.; a *Bhikkhu* must not lie down, nor take a seat in secret with a w., 13, 32, 42; a *Bhikkhu* must not preach the *Dhamma*, in more than five or six words, to a w. unless another man be present, 13, 32 sq.; a *Bhikkhu* must not journey with a w. even as far as the next village, 13, 47; female lay disciples of *Buddha*, 13, 109 sq.; 17, 216-25; delusions by w., one of the dangers in which interruption of *Vassa* is permitted, 13, 315 sq.; the longing of pregnant w., 17, 295; attempts to delude *Buddha* by w., 19, 38-46,

53 sq.; 49 (i), 36-48; Buddha disgusted at the sight of the sleeping w., 19, 54-6; 49 (i), 56-9; cf. 13, 102 sq.; the wives of w., 19, 253-6; 35, 294-7, 297 n.; not to be saluted by Bhikkhus, 20, 195; a Bhikkhu should not look into the face of the w. who gives him food, 20, 291; Buddha is very reluctant to admit w. into the Order, and declares that that religion will not last long in which w. are allowed to enter into the homeless state, 20, 320-6; are capable of Arhatship, 20, 322; 35, 297 n.; if no w. had been admitted to the Order, Buddhism would have endured for a thousand years, 20, 325; 35, 186; Ānanda caused the dead body of Buddha to be saluted by w. first, 20, 379; Ānanda blamed for exerting himself for the admission of w. into the Order, 20, 380; there is no womankind in Buddha-fields, 21, 194, 197, 377, 417; w. as preachers, 21, 213-20, 336 sq., 336 n., 346, 348; ladies hear the Saddharmapundarika, 21, 248, 424; cannot occupy the ranks of Brahma, Indra, chief guardian of the four quarters, Kakravartin, Bodhisattva, 21, 252; cannot reach Buddhahood, but the daughter of Sāgara changes her sex to become a Buddha, 21, 252-4; a Bodhisattva's conduct towards w., 21, 263-6; capable of perfect enlightenment, 21, 316 sq., 319-24; 49 (ii), 199; merits acquired by young ladies who hear the law preached, 21, 328-35; a preacher of the law discerns by his smell whether a pregnant w. will bear a boy or a girl, &c., 21, 344; a w. who hears the Bhaishajyārāga chapter of the Saddharmapundarika will never be reborn again as w., but as a Bodhisattva in Sukhāvatī, 21, 389 sq.; Gadgadasvara assumes the shape of a w. in order to preach the Lotus to w., 21, 401 sq.; w. who wish to have beautiful offspring adore Avalokiteśvara, 21, 409; conditions under which the Lotus of the True Law may be entrusted to w., 21, 432 sq.; ladies studying the Abhidhamma, 35, 24 sq.; mentioned

before men in the phrase 'a w. or a man,' 35, 83, 83 n.; 36, 89, 127 sq. n., 175; 49 (ii), 123, 125, 129, 139; Khugguttarā remembered her previous births, 35, 122; reveal secrets through infirmity, 35, 141; w. whose good actions bare fruit in this life, 35, 172; influence of Buddhism on w., 35, 297 n.; a married w. sins only in secret, 36, 82; rules of conduct towards w. for Bhikkhus, 36, 98, 98 n., 100; there are men who have become w., and w. who have become men, 36, 101; a w. without a husband despised, 36, 140; the life of w. is always darkness, 49 (i), 4; w. of the seraglio viewing a royal procession, 49 (i), 28-30; saints seduced by w., 49 (i), 38 sq.; despise their female nature, 49 (ii), 19; Stryāgāra, 'Frauenzimmer,' 49 (ii), 64 n. See also Bhikkhunīs.

(d) W. IN GAINA RELIGION.

The world is greatly troubled by w. who are the causes of all sin, 22, 21, 48, 81; Mahāvīra renounced the female sex, 22, 80; on the conduct of Gaina monks with regard to w., 22, 303; 45, 5, 74-6; one of the twenty-two troubles (parisaha) to be vanquished by a Gaina monk, 45, 9, 11; empty houses i.e. in which there are no w., 45, 12 n.; *do not desire (w.), those female demons, on whose breasts grow two lumps of flesh, who continually change their mind, who entice men, and then make a sport of them as of slaves. A houseless (monk) should not desire w., he should turn away from females*, 45, 35; nothing in the world offers so many difficulties to the monk as w., he should therefore avoid their company altogether, 45, 186, 204; w. and water cause loss of sanctity to a Gaina monk, 45, 266; heretics, slaves of w., see no harm in intercourse with w., 45, 270; are a great temptation to monks, how they must be avoided, 45, 270-8; *one man (w.) have in their heart, another in their words, and another still in their actions. Therefore a monk should not trust w., knowing that they are full of deceit*, 45, 274; though acquainted with the Stri-

veda, men get into the power of w., 45, 274; seduced by their senses and by w., men are born again and again, 45, 318; men whom w. do not seduce value Moksha most, 45, 330. *See also* Gaina monks and nuns, and Gaina nuns.

(e) W. IN ZOROASTRIANISM.

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a husband, 23, 258, 258 n.; the holy w., well principled and obedient to her husband, 23, 318, 321; not to be witnesses, 24, 78, 78 n.; 37, 38, 58; virtues of a w., 24, 108; ceremonies performed both by men and w., 24, 263; sacred thread-girdle to be worn by w. and men (sic), 24, 268, 270; dangers to menstruation, 24, 277; dangers to pregnant w. to be avoided, 24, 277 sq.; sin of slander regarding w., 24, 305 sq.; the only Nyâyis for w. is obedience to their husbands, 24, 320 sq.; all w. must have the Dvâzdah-hômâst celebrated, as an atonement for menstruation, 24, 330 sq., 330 n.; sin and punishment of w. committing adultery, 24, 331 sq.; garments fit for menstruous w., 24, 355; Haomia grants offspring to w., and husbands to the maidens, 31, 237; good men and w., whom Ahura knows, worshipped, 31, 253, 257, 268; the w. who have many sons worshipped, 31, 336, 385; stately w. of good parentage worshipped, 31, 340; holy w. summoned to the sacrifice, 31, 342; the house-mistress, and the holy woman forward in good thoughts, words, and deeds, 31, 386; law about property of w., 37, 18, 148; conflicts between childless w. and pregnant w., 37, 41; about well-taught w., 37, 45; about the care of a pregnant w., 37, 45; stealing w. (slaves), 37, 58 sq.; condemned for wizard's spells, 37, 65; sin of bartering w. for w., 37, 66; about a w. without a guardian, 37, 71; about theft by w., 37, 76; sin of giving weapons to w., 37, 78; a w. may marry one of two men condemned to death, 37, 78; fitness of w. for judgship, if acquainted with the law, 37, 80; relation of sexes, 37, 109-12; damsel given by an idolator to a Mazda-worshipper, 37, 148; a w. who is reverent, 37, 485; heretics buying their w. as sheep, 47, 89.

(f) W. IN CHINA.

One of Wû's 'ten men' (ministers) was a w., 3, 128 n.; overseers of states shall find helping connexions for (destitute) w., 3, 180; worship of female ancestors, 3, 323, 326,

326 n., 332; an unfortunate w. who has been seduced bemoans her fate, 3, 437 sq.; a lady assures her lover of her affection unto death, 3, 440; those who exercise forbearance with the ignorant, learn even from w., 16, 65, 66 n.; ignorance and retirement are proper in w., 16, 100, 101 n.; rules for w. driving in a chariot, 16, 205, 206 sq. n.; 27, 96 sq.; male and female are separate, but they seek the same object, 16, 243; 'the firm correctness of a w., in peeping out from a door,' 16, 293; their work in the preparation of silk, 27, 36; 28, 16, 16 n., 223 sq.; rules of propriety in intercourse between male and female, 27, 77 sq., 105, 454 sq., 470; 28, 298 sq.; ladies who should not be called by their names, 27, 100 sq.; tie up their hair in mourning, 27, 129; selling of concubines, 27, 145; mourning costume of w., 27, 156; w. paying visits of condolence, 27, 163; 28, 166; places of men and of w. at the funeral, 27, 175; on the roads men take to the right, w. to the left, 27, 244; their part in the ceremonies connected with the silkworm rearing, 27, 265; regulation of w.'s work, 27, 278, 278 n., 303, 435, 479; 28, 431; deer and w. sent as tribute to the ruler, 27, 433, 433 n.; the strong and the weak, 27, 440; *the w. follows (and obeys) the man:—in her youth, she follows her father and elder brother; when married, she follows her husband; when her husband is dead, she follows her son.* 'Man' denotes supporter. *A man by his wisdom should (be able to) lead others*, 27, 441; education of girls, 27, 477, 477 n., 479; w.'s dress, 28, 15 sq.; at festival meals w. do not remove the dishes, 28, 20; different mourning for males and females, 28, 44; the positions and functions of male and female, 28, 62; distinction between males and females, 28, 104; a man not to die in the hands of w., nor a w. in the hands of men, 28, 173; a man considers the head the most important to him, a w. the waist, 28, 389; the female overcomes the male by her stillness, 39, 32, 104; the members of

the royal harem do not pare their nails nor pierce their ears, 39, 231; the male precedes, the female follows, 39, 335; to be gentle and obedient, 40, 243; the masculine is pure and moves, the feminine turbid and at rest, 40, 250.

(g) W. IN ISLĀM.

Female infanticide of ancient Arabs, 6, x, 132 sq., 132 n.; position of w. amongst the Arabs, 6, xi; female infanticide forbidden by Mohammed, 6, lxxv, 135, 256, 256 n.; 9, 4, 280, 322; degradation of w. in Islām, 6, lxxv sq.; 'believing w.' included in the promise of reward in future life, 6, lxxvi, 70, 70 n., 89, 183, 261; 9, 143 sq., 194, 233; *your w. are your tilth*, 6, 33; not to be approached during menstruation, 6, 33; two w. equal to one man as witnesses, 6, 45; property of w., 6, 71-5, 77; 'the chapter of w.' in the Qur'ān, 6, 71-96; men superior to w., 6, 77; law regarding w., 6, 90; Jewish and Christian w. allowed to Muslim, 6, 98; preference of sons to daughters, 9, 5, 174; those who cast imputations on chaste w. shall be cursed in this world and the next, 9, 76; persons by whom w. may be seen unveiled, 9, 76 sq., 147 sq.; to be chaste and modest, not display their ornaments, 9, 76 sq., 148; rules for social intercourse of w. past childbearing, 9, 81; privileges granted to Mohammed in the matter of w., 9, 146; damsels in paradise, 9, 170, 180, 220, 249, 261-3, 317; female offspring despised, 9, 212; absurdity of ascribing daughters to God, while men have sons, 9, 250, 252; law relating to w. who have fled from idolators to the Muslims, 9, 279 sq.; duties of Muslim w., 9, 280.

Womb: the great Brahman is the w., in which Krishna casts his seed, 8, 107; earth, air, space, water, light, mind, and understanding, termed seven ws., 8, 260; performances for steadying the w., 42, 284, 467. *See also Birth, Body (parts of), and Transmigration.*

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Works, or Actions.

- (a) Good, useful, holy w.
- (b) Knowledge or devotion, and w.
- (c) Results of w., retribution.

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World, worlds.

- (a) Views about this w. (cosmology) and worldly existence.
- (b) Origin, dissolution, and renovation of the w.
- (c) Two, three, and more worlds.

(a) VIEWS ABOUT THIS W. (COSMOLOGY) AND WORLDLY EXISTENCE.

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ADDENDA AND CORRIGENDA

- Page 18, col. 1, l. 20, read '*see (i)*' for '*see (i)*'
- „ 32, „ 2, l. 15 from below, read '*Ātar*' for '*Atar*'
- „ 121, „ 1, l. 29 sq., read '*see Holy persons. See also Castes*' . . .
- „ 122, „ 2, l. 5 from below, insert '28, 452, 452 n.:' before '44, 79' . . .
- „ 135, „ 2, l. 11, after 'three' insert '*Morality (b)*'
- „ 138, „ 1, l. 9, read '7, 135' for '17, 135'
- „ 170, „ 2, l. 27, read '*befools*' for '*be fools*'
- „ 202, „ 1, l. 10, read '*(u)*' for '*(n.)*'
- „ 202, „ 1, l. 11, read '*(n)*' for '*(n.)*'
- „ 216, „ 2, l. 23 from below, read '*Frādūn*' for '*Frêdūn*'
- „ 233, „ 1, l. 9, read '*Sākha*' for '*Sākha*'
- „ 249, „ 2, l. 25, read '*Ātman*' for '*Atman*'
- „ 258, „ 2, l. 16, read '*Sacrifices (i)*' for '*Sacrifices (k)*'
- „ 262, „ 1, l. 7, read '*Hālingava*' for '*Hālingava*'
- „ 268, „ 1, l. 16 from below, put *comma* instead of *semicolon* after 319 sq.
- „ 283, „ 2, after l. 22 insert '*Hui or Liang, King, contemporary of Kwang-je, 40, 321*'
- „ 285, „ 2, l. 5 from below, read '*I*' for '*I*'
- „ 297, „ 2, l. 22, read '*Ingratitude, penance for, 7, 177; those who have*' . . .
- „ 305, „ 1, l. 9, read '*Vistāspa*' for '*Vistāspa*'
- „ 318, „ 2, l. 5 from below, add '*See 3ze-kāo*'
- „ 342, „ 1, l. 14, read '*Lī-khū*' for '*Līkhū*'
- „ 383, „ 1, l. 19 from below, after '*See also*' insert '*Bhikkhus (b), Gaina monks, Gaina religion, Gainas, and*'
- „ 392, „ 1, l. 29, add '*See also Nôdar*'
- „ 399, „ 2, l. 13, read '*see Bhikkhus (c)*' for '*see Samgha*'
- „ 400, „ 1, l. 20, add '*See also Naotara, Vistāspa, and Vistauru*'
- „ 408, „ 2, l. 5, read '*Pañitabhūmi*' for '*Pañitabhūmi*'
- „ 413, „ 1, l. 23 from below, read '36, 52 sq.' for '36, 52 sq.'
- „ 442, „ 1, l. 2 from below, read '172-4, 482 sq.' for '172-4; 482 sq.'
- „ 515, „ 1, l. 8, read '*inner*' for '*sinner*'
- „ 536, „ 2, l. 9, read '*Vasatīvarī*' for '*Vasativarī*'
- „ 600, „ 1, l. 19, read '*Uspānu*' for '*Uspānu*'
- „ 634, „ 1, l. 31, after '*Abstinence*' insert '*Ascetics, Brahmaṭārin, and after 'Fasting' insert 'Gaina monks, Gainas, Hair, Hermits*'

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If the Index is used with Volume 2, edition 1879, in introduction after p. xiv deduct from one to five pages, and in text deduct after page 99 from one to three pages; if with Volume 10, edition 1898, add in part I in introduction eight pages, and in text after page 48 one page; in part II after page 35 deduct one page to eleven pages, increasing the allowance gradually through the part.

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